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ACTUAL TERMINUS OF THE GREAT SOUTHERN RAILWAY, LA PLAZA CONSTITUCEON, ARGENTINA

The Missionary Review of the World

Vol. XXIX. No. 4
Old Series

APRIL, 1906

Vol. XIX. No. 4
New Series

SIGNS OF THE TIMES

HUDSON TAYLOR'S STARTLING PROPHECY

"BRETHREN, I HAVE A CONVICTION WHICH I BELIEVE IS OF THE LORD, THAT, IN THE NEXT TEN YEARS, THERE WILL OCCUR ONE OF THE BLOODIEST WARS IN THE WORLD'S HISTORY. IN THIS WAR RUSSIA WILL BE THE LEADER ON THE ONE SIDE. THE SENTIMENT OF THE CHRISTIAN NATIONS WILL GENERALLY BE AGAINST RUSSIA. CONTEMPORANEOUS WITH THIS CONFLICT, THERE SHALL BURST OUT A REVIVAL SUCH AS WAS NEVER KNOWN IN THE CHRISTIAN CHURCH, AND WHICH SHALL SPREAD THROUGHOUT THE WORLD, TURNING MANY UNTO RIGHTEOUSNESS. AND, MY BRETHREN, IT IS MOREOVER MY CONVICTION, THAT IMMEDIATELY FOLLOWING THIS MIGHTY OUTPOURING OF THE HOLY SPIRIT, THE LORD HIMSELF WILL COME."

These words are so remarkable, that, when printed in the December number of *The Institute Tie,* at Chicago, as having been uttered by J. Hudson Taylor, in China, *ten years before,* they created not only intense and widespread interest, but led to careful tracing to their source, to see if they could be relied on as authentic.

Mr. A. P. Fitt, Mr. Moody's son-in-law, and successor in the work at the Chicago Bible Institute, favors us with a complete history of this prediction, which should accompany, in full, the prophecy itself, in order to an intelligent conviction of its value. The correspondence will be found in the editorial department.

SIGNAL EVENTS AND SIGNS OF GOD

Turn to whatever quarter we will, the horizon blazes with signal lights. How few are watching them and reading their true significance! Is it indeed possible to see their real, Divine meaning without illumined vision? Elisha prayed for his servant: "Lord, open his eyes that he may see!" and immediately that servant became a *seer.* The hitherto invisible guard of angels that encompassed the prophet burst on his clarified vision. God sets his signals on the historic horizon, but they become *signals* only to the clear eyes of His own watchers.

Certainly stupendous changes are taking place from sunrise to sunset, and from pole to pole. Great upheavals, political and social; civil and ec-

clesiastical revolutions; battles of the ages coming apparently to their hour of decisive crisis. Do we read the lessons of history aright? And, if not, how shall we meet the duty of the hour? No man can afford in these days an hour's spiritual sleep or sloth, for the pace of events is at lightning speed. A decade of years now sees changes that a century did not witness in the time of Alfred the Great, or a thousand years in the days of Abraham.

THE SUNRISE KINGDOM

Japan has in fifty years come out of seclusion and hiding as a hermit nation, and taken her place among the foremost nations of the world. There has never been any like instance of rapid progress. Forty millions of people made the Chinese empire with four hundred millions, sue for peace, and actually made the Russian empire, with over one hundred millions, stagger. There is not a power on earth to-day that would like to cope with the Sunrise Kingdom. And Japan offers the grandest opportunity for missions that the Orient supplies. If that nation, so impressible, could be thoroughly evangelized and made a missionary people, it might become the witnessing nation of the East, and mold the continent of Asia!

THE CELESTIAL EMPIRE

China is awaking and becoming conscious of her gianthood. When a sleeping giant does wake, everything depends on how he uses his strength. It may be turned to constructive or destructive ends. Which shall it be? When Spenser pictured Talus, the Iron Man, in his *Faerie Queene,* Astræa's groom, whom the goddess gave to Sir Artegal—this Man of Iron, "unmovable and resistless without end," "swift as a swallow, and as a lion strong," who bore in his hand a huge iron flail "with which he threshed out falsehood and did truth unfold," he was meant to represent Power, or the Executive of a State. But suppose the iron flail be used as the weapon of ignorance and bigotry! Talus, as a blind monster, laying about him with wild fury, and heedless of what he lays low! Yet that is precisely the "Yellow Peril" of to-day—conscious energy, misdirected, uncontrolled, and furious with fanaticism and revenge.

THE LAND OF THE HINDUS

India is, next to China, the "world" of Asia. Twenty-five years ago Britain boasted of her 253,000,000 of subjects in the land of the Hindus. How long could an island nation of about as many people as Japan hold in subjection that great Asiatic empire, if India was once roused? Britain is deservedly proud of her great educational system, in India, and its effectiveness in breaking the bonds of ancient superstition. But even idolatry is better than atheism, for atheism is the mother of anarchy. Young Hindu students find the light of science making their past religious beliefs untenable; but what if while they burn their idols they do not find the true God! What if British civilization is only constructing a new Frankenstein out of the fragments of an exploded superstition—an educated community without a soul! a monster with muscular strength, passions of tropical heat, intellectual acumen—and arming it with the keenest weapons of intelligence, but "no

breath of Divinity!" Powerful for evil, but with no celestial motive, unconscious of moral defect and deformity, because measuring everything by a purely mental standard, and, like Mrs. Shelley's creation, using its energies to avenge itself on the very power that gave it being.

THE CRESCENT AND THE GREEN FLAG

There is Islam. What a significant factor in the world's annals. It is nearly thirteen hundred years since the first Hegira, and Mecca is scarce approached. Nowhere is the Koran displaced by the Bible, and the famous "Eastern question" pivots about the Saracen. No ruler is so hated as the Sultan, yet the whole world stands in awe of him. Islam still counts its 216,000,000. Its methods are Jesuitical for subtlety and secrecy, and rival the Janizaries for fanaticism and blind obedience to authority. There are signs to the observant, that Islam is getting ready for a new campaign of *aggressive* warfare. Even now missionaries that propose a conference as to work among Moslems, dare not announce publicly the time and place of meeting.

REALM OF THE DEATH-SHADE

Africa is even yet the "Dark Continent." Exploration has let in light on her interior, but only evangelization can illumine Africa's moral state. European nations are slicing up her territory among them, but it is in the interests of domain and greed—not, alas! for the Gospel's sake. And the Kongo Free State, over which we rejoiced twenty years ago, as the great International Conference at Berlin in 1884, saw sixteen nations represented to erect a new state in the valley of the Kongo—is the greatest disgrace of modern civilization, where nameless horrors are forever linked with the rubber trade, and due, not to native Africans, but to those who undertake their "development!" Yet in Uganda, in that same Dark Continent, there has been a transformation under the Gospel's power, that probably has for rapidity no rival in mission history.

LESSONS IN GOD'S SCHOOL

Here are a few of the Signs of the Times, and what do they mean? If we are not wholly blind ourselves to God's signals, they are a call—a challenge—to *two grand movements* on the part of His people—*preaching* and *praying*. Nothing but the Gospel can meet the crises of these various peoples—controlling the Talus and inspiring the Frankenstein of the Orient; turning Mecca into a Calvary, and the Darkness of Africa into Day. We must send more men and women to the front, and we must give more money to furnish the sinews of war. Fifteen thousand missionaries, even reinforced by five times as many native helpers, can not cope with nine hundred millions of heathen. A paltry eighteen million dollars can not even keep the work where it is, far less provide for expansion. We must not send a little band of workers into the midst of foes, sixty thousand times as many, and even then not *keep open the line of communication!*

THE CALL TO PRAYER

If God's voice is just now emphasizing anything, it is *prayer*. Less than four years ago, prayer circles began

to multiply with strange rapidity and spontaneity. Always in history God has led His own supplicators to unite in definite prayer, when He was ready to pour out new blessing, and during these past four years there has been a remarkable union for definite blessing—namely, a new and universal *Rain of the Spirit.*

And with what result! In at least *forty* different widely scattered centers marvelous revivals have kindled, unprecedented in power and results, in the memory of man. Beginning in Wales, then the fire began to spread, not only in various parts of Great Britain, but almost simultaneously in fifteen or twenty places in the United States; then conspicuously in India, at between twenty and thirty points; then in Germany, Sweden, and Norway; at various points in Africa, particularly Uganda, Livingstonia, in the Kongo Balolo missions, and in Madagascar; in Australia and Tasmania, in some parts of China and Korea, etc. Before these lines reach the reader, there will be other reports, probably making this list very inadequate.

In these days of naturalism, God is offsetting this awful tendency by manifestations too obviously supernatural to allow of any human explanation. He is answering doubt by giving new proofs of its unreasonableness. If the Church will only *pray,* and pray in reality and in faith, these signs will multiply, and these revival fires will spread, and with resistless energy. Obstacles to the Gospel that no power of man could either surmount or remove, will burn up, melt away, and not only individual hearts yield to Christ, but systems of error give way before the Advance of Jehovah.

"HAVE YOU CAUGHT THE PRAYER PASSION?"

So asks a prayer circular, recently issued in India, and it is an all-important question. Of all the helps to world-wide missions, and world-wide revival, *prayer* easily takes precedence and preeminence. Indeed, on that depend all the rest, going, giving, preaching, winning souls. This circular urges *frequent* prayer, at morning, evening, noon; *prolonged* prayer, free from hurry and preoccupation; *intense* prayer, begotten of devout meditation on poor India's need and the Gospel's power.

That such prayer is the commanding need of the hour, is plain from the fact that, wherever great blessing is coming in India, men are found who have given themselves up to prayer in a new way. They have been led to see that work—even Christian work, may degenerate into machinery, into routine, and prove a hindrance instead of a help to true service. One missionary laid aside his studies of the language for twelve months that he might absorb himself in the single matter of seeking from God both his message and his unction. He gave himself literally to prayer and Bible study, and when, afterward, he turned attention to the vernacular, he felt himself aided of God to master it with such rapidity as more than made up for a year's delay. In the Punjab, prayer has wrought such change in the *lives* of disciples, that even those who can neither read nor write have won souls and taught others how to pray, and four native pastors have come to such a new sense of privilege in service as to resign all *pay* for their preaching!

This "prayer passion," thus urgently pressed upon the attention of Christian workers a year ago, accounts for the outpourings of blessing since, so that as this new year advances, the sacred flood is descending *"in places almost beyond counting!"* The reports come from so many points that we can do no more than mention them: The Punjab, Belgaum, Neemuch, Surandai, (Tinnevelly) Meerut, Bellary, Penukonda (Aranlapur) Asansol, Benares, Ratnagiri, etc. Four marked features appear: A deep conviction of sin, even where the outward life has been blameless; prolonged fasting and intercession, sometimes for hours and even days; prayer meetings of new spontaneity and power; multiplied conversion, accompanied with deep emotion.

HOMAGE TO SATAN

A poor maniac over in Michigan has erected a statue of Satan in his front yard. He boasts being an infidel and the devil's good friend. Those who know him are willing to admit that his conduct does not belie the character.

Some one adds, "We can not understand the necessity of raising a statue of stone to His Majesty of Hell. He has monuments already everywhere, not excepting Detroit. Wherever there is a wrecked life, or a blasted hope, Satan has reared his monument. The life deeds of no great one are in more evidence than are his. There is no hamlet in Christendom or heathendom that is not filled with his repellent effigy. A monument to Satan, indeed! We would subscribe to a fund that would build him a tomb and help hasten the day when he will be locked therein for at least a thousand years."

THE HAYSTACK CENTENNIAL

In 1806, five students at Williamstown, Mass., led by Samuel J. Mills, meeting for prayer in behalf of missions, and privately because of opposition, sought shelter under a haystack during a thunder storm. That haystack is now commemorated by a marble monument, but the event has its grandest memorial in the whole work of modern missions. On Jan. 23, the A.B.C.F.M. began in fifty cities a campaign in behalf of missions, primarily to reach laymen. Dr. Arthur H. Smith, returned from China for the purpose, leads the campaign. The exact anniversary is to be kept in Williamstown in October. This whole movement should be accompanied by prayer.

FALSE FAITHS AND THE CHRIST

Dagon (I. Sam. v.) the Philistine God, was represented with a human head and arms, and a dolphin's tail. In his right hand, a fish, head upward; in his left, another, head downward. This ingenious emblem signified that Aon—the abbreviated name, (Dag-aon—the fish-aon) began his course on land, in the east (the front) figured by the human forepart; and ended it, in the sea, in the west (the back) figured by the hind part,—the fish tail; that it reaches its greatest elevation at the right hand (south) as implied in the fish directed upward, and sank below the horizon, at his left, (north) as expressed by the fish turned down. This is a curious symbolic expression of the supposed universality of this pagan religion. Yet, to-day, not a worshiper or temple of this great Philistine god remains. But the Christ of God is marching on.

His Cross reaches its arms east and west and points to Heaven while it stands on earth. In Him, Heaven and earth meet, and from the rising of the sun even to the going down of the same, His name shall be great among the nations. All other faiths fade out of human history, but the Gospel of the Cross is winning new triumphs, and before it every Dagon is doomed to fall.

SCIENTIFIC MURDER

The recent discussions, in the daily papers, of the subject of *Euthanasia*—the legitimacy of quietly administering a fatal dose of drugs, to those who are acutely suffering and can not apparently be restored to health,—reveal the appalling practical Atheism of the age. That it should be calmly argued that human beings are thus deliberately to assume the responsibility of cutting life's mystic thread, when in their opinion, consideration for the patient and those who attend upon the sick demands it, is an astonishing proof of how little God is taken into account as a present God. Life is His gift, and it is His alone to take it. No man can tell when death is inevitable, nor when the ends of suffering are accomplished. If such scientific *murder* is justifiable, so is *suicide* when life becomes intolerable. All the sacred sanctions which invest human life are gone, when such a theory is espoused. Practically there is no God—or He is too far off to be of use. Man becomes the victim of blind forces, which are fatalistic. Science comes in, to act as the judge, determining when existence is no more worth the price of prolonging it. Such a theory, if permitted to rule, would, of course, be the death-blow to missions. Nay, more, carried to its logical conclusion, it would justify the extermination of at least one-third of the race, whose present conditions, physical, mental, and moral, would perpetuate misery to themselves and others, and to mere science present an insoluble problem. The Word of God teaches us that even *animal* life begins and ends with a Divine fiat; (Psalm civ.: 29-30) and that *human* suffering is disciplinary, and that, as the assayer sits by, and watches the metal in the crucible, lest, by a single degree the heat exceeds its need, or is by a moment unduly prolonged, God watches the souls He purifies by suffering. (Mal. iii.: 3.) We can not withhold a solemn protest against this modern and atrocious doctrine. Were it otherwise defensible, man, at his best, is but a fallible judge of the conditions justifying such an act; and to sanction it by law or custom would be to put into the hands of the worst and most unprincipled a terrific weapon of destruction. It would be impossible to draw safe lines of discrimination, as to when and where such euthanasia would be permissible. The awful scepter of life and death must be left in Divine hands.

OPIUM PROHIBITED IN AUSTRALIA

Altho it means a heavy loss in revenue, all the Australian States have prohibited the sale and growth of opium in their commonwealth. Queensland alone cuts off an income of $80,000 yearly. This is a good example for the mother government to follow in her Indian Empire.

BEACON LIGHTS IN MISSION HISTORY

ALEXANDER DUFF

BY THE EDITOR-IN-CHIEF

REV. ALEXANDER DUFF AT THIRTY

This famous Scotchman not only ranks among the foremost missionaries of his own century, but among the foremost leaders, not over twenty in number, who have marched in the van of missionary enterprise since the days of Paul—such as Zinzendorf and Schwartz, Moffat and Morrison, Livingstone and Carey, John Williams and John Wilson, Hepburn and Verbeck, Mackay, of Formosa, and Mackay of Uganda, Scudder and Riggs, Judson and Martyn,—the princes of the Lord's Host.

Duff was doubly a pioneer—the first missionary of the Church of Scotland in India; and the leader in the higher education of the Brahmans.

He traced the inspiration of his missionary career to three notable men; first, Dr. Inglis, Convener of Missions in the Scotch Church, who twice proposed to him the foreign field; second, Dr. Chalmers, his teacher at Edinburgh, whose great intellectuality and spirituality were fired with marvelous missionary fervor, and who was doubtless the commanding personality of his day. But farther back still, he remembered how the preaching of Charles Simeon, passing through Moulin, his birthplace, kindled a revival flame that swept over the whole neighborhood. Among the converts were those who became Duff's parents, and never ceased to feel the sway of the seraphic Simeon's character and words; and under their training the young child turned toward a ministry of mercy and love. Thus the evangelistic ardor of Simeon left behind the kindling coals of a missionary spirit, which were kept glowing by the prayers and meditations of these young parents on the destitution of a lost world; an example of the minute causes and seeming accidents to which a heroic life of labor may ultimately be traced as a stream to its spring.

Duff shone conspicuous as a missionary orator, educator, organizer, author and editor. As an orator, he was unique, and will be known through the ages as the great missionary advocate. His addresses were no models of graceful and elegant elocution. He had no rules, or, if he had, they could not rule him. He had neither studied the art of the declaimer, nor would have been accepted as a model in any school of rhetoric. Oratory has its code of laws, but he broke the whole decalog at once. His gestures were irregular, uncouth, spasmodic, awkward, and grotesque. His muscles shared his mental tension, and became rigid. He twitched the forearm, hitched the shoulder, swung his

long arm around his coat-tails, catching and holding them up with the right, leaving the left free to do his pounding, this being his peculiar form of emphasis, or, as has been playfully said, of expounding his theme.

He was a master of *climax*. His long sentences turned like a corkscrew, boring deeper and deeper at every new turn and twist, until, as when a cork is withdrawn, feeling burst forth in tears, sighs, or shouts of applause.

For hours he held his hearers entranced and enwrapt, while his words flowed as in a torrent of fire, sweeping everything before them like a volcanic flood. His marvelous memory, both ready and retentive, was a field marshal, arranging facts so that, at his command, they stood up in ranks and regiments to obey his will and capture the enemy. His brilliant imagination dared the loftiest flights, while avoiding absurd and fanciful extremes; and a contagious enthusiasm imparted to his whole being an indescribable glow and warmth which spread to his audience as fire kindles fire.

He expended in speaking so vast an amount of vital force that his addresses exhausted him sometimes to the point of peril; and yet he neither roared nor ranted; it was not like the thunder, but like the flash, or a series of flashes, of the lightning.

To take down his speeches was next to impossible: it was like trying to report a sunset, or a display of aurora splendors, or a shower of meteors, or a storm at sea when cyclonic winds lift mountain waves and heave waterspouts. The reporters found themselves resting upon their elbows, their mouths agape, their eyes fixed on him, oblivious of notes, in the fascination of his eloquence.

His mission tour in the United States in 1854 is still vividly remembered by any survivors who heard him. He swept over the land like a prairie fire, awakening intense and burning enthusiasm for missions. Tho it was still the primitive period of the young republic, when the development of new territory absorbed attention, his addresses widened the horizon of his hearers, and gave such impulse to missions abroad as has since been imparted by no single speaker.

In Scotland the work he did for missions in his home visits in 1834 and 1849, and from 1863, when he was obliged to abandon India altogether, was such as few others have ever done. On Indian affairs and Christian missions he was a first class authority, and the service rendered to the home Church was doubtless fully as great as to the vast Oriental empire beside the Ganges. He shone as an organizer, his immense influence getting the Scotchmen into line and developing praying and giving to new proportions. But especially was the effect felt in self-giving and the consecration of family life, so that children were begotten and bred for a missionary career. In his last address before the assembly in 1850, his thrilling appeal was probably without a parallel, before or since.

As to his methods of preparation, a friend once confessed himself puzzled to understand how such finished and artistic oratory was possible in addresses apparently impromptu. Duff explained that when he had any particular address in view, he first thoroughly studied and mastered all the

details of the subject, leaving to the moment the word-clothing of his thoughts. If, however, any parts required special care and delicacy in handling, he carefully went over them in mind, until even the forms of expression took definite shape.

His election, on two occasions, to the moderator's chair was one sign of his hold upon fellow believers in his native land. No man, since Paul, has done more to kindle and feed the fires of world-wide missions; and as the result of his expressed wish and will, the property left by him was invested so as to maintain the "Duff Missionary Lectureship"—since filled by Dr. Thomas Smith, Sir Monier Williams, Dr. Fleming Stevenson, Dr. Marshall Lang, Dr. Stewart, and others, including the writer.

As a *man,* Duff blended the fervor of Simeon, the fearlessness of Knox, the force of Chalmers, and the fire of Erskine.

As an *educator,* he struck out a pioneer path. He found many native Hindus open to instruction, and his aim was, first, to undermine their superstitions by showing them how untenable and unscientific was the teaching inseparable from their religion; and, then, to lead them to adopt Christianity as a substitute for their abandoned faith. He was, therefore, not a teacher of purely religious truth alone, but used the science and learning of the Occident as a forerunner to prepare the way for the Gospel.

New methods, like new coin, are handled with suspicion; and he had to meet not only misrepresentation, but antagonism; but the storm of opposition only rooted the young plant more firmly, as fierce winds do the cedars of Lebanon. It was scarcely three years after he had begun his work, before even the native princes and scholars gave it support and sanction; and, when the disruption of the Scotch Church threw his college into other hands, identifying himself with the young Free Church, he started anew, organizing on a larger scale his whole work, educational and missionary.

He was warmly seconded in effort by Macaulay, and Sir Chas. Trevylyan, who gave as his opinion that the conversion of India will at last take place suddenly and at wholesale.

"The country will have Christian instruction infused into it by direct missionary education, and induced by books of various kinds and in all the conceivable ways in which knowledge is communicated. Then at last, when society is completely saturated with the knowledge, they will come over by thousands. The plan is like undermining a fortress preparing for a collapse."

Bishop Cotton, of Calcutta, in his Metropolitan charge, says:

"It was the special glory of Alexander Duff that, arriving in the midst of a great intellectual movement, of a completely atheistical character, he at once resolved to make that character Christian. When the new generation of Bengalese,—and too many, alas! of their European friends and teachers,—were talking of Christianity as an obsolete superstition, Duff suddenly burst upon the scene with his unhesitating faith, his indomitable energy, his varied erudition, and his never-failing stream of fervid eloquence, to teach them that the Gospel was not dead or sleeping, not the ally of ignorance or error, not ashamed or

unable to vindicate its claims to universal reverence, but that, then, as always, it was marching forward in the van of civilization, and that the Church of it was still the Light of the World."

It is certain that the work which he did in India can never be undone unless those whom he left behind are faithless to his example.

He was another Peter, the Hermit, trumpeting forth the signal of a new crusade, both urging and leading God's people onward in a more heroic campaign. During a whole generation he carried the assault against the citadel of idolatry and superstition in India, not only instituting new methods of education, but founding missions, and not in India only, but in Syria and the New Hebrides; moving hundreds to give themselves as missionaries, and thousands to give, who could not go.

Much of the influence of Chalmers reappears in Duff's career. As early as 1812, before the Dundee Missionary Society, his great teacher had held up the Word of God and the Messenger of Christ as God's double method for spreading the Gospel; and two years after, before the Scottish Propagation Society, had given similar testimony to the value of missions. Duff had heard Chalmers and the impression which could never be effaced, was deepened by closer contact with him as a professor in the university, and as a personal friend and counsellor. When Duff first gave himself to the ministry, at about the age of 21, he had not determined to go abroad. The death of John Urquhart, in 1828, his school-fellow and friend, brought him to the crisis of decision.

He married Miss Annie Scott Drysdale, who proved a great blessing and help. Like many others, they met trial on the way to the field. Even the winds and waves seemed against them. They were twice wrecked; once near Africa, and once near India, and it is significant that, while he lost his library, *he saved his Bible.* On disembarking, he took refuge in a village temple with only this Bible and Psalm book, and so began his work.

When he proposed his school in Calcutta, no one among his advisers, but Carey, openly approved; and yet he persisted. He got his inspiration to a missionary life partly, no doubt, from the Students' Society formed at St. Andrews as early as 1824-25, which did for him somewhat what the Haystack Meetings at Williams College did for Mills and Judson and their little band; or the meetings at Lincoln College, three-quarters of a century before for the Wesleys and Whitefield, the "Holy Club."

Here is another pregnant lesson. It is always worth while for even a few who are like-minded, to *get together for joint prayer and spiritual culture.* The promise is to "two or three,"—the smallest possible company. The only condition is "gathered together in My Name," and then the divine promise is *"there am I,* in the midst of them." There is always a *Third Person* present, even with two thus meeting. *All the greatest spiritual movements have had small beginnings!* The power of the "Holy Club" and of the "Haystack Meeting" is to-day not spent, but more pervasive than ever. The "Student Volunteer" movement started with half a dozen in Cambridge in 1884, and with about a score in Mt. Hermon in 1886, yet to-day it is belting the globe!

Dr. Duff's work as an *author* was

mostly limited by his great life work; he wrote, however, not only on missions, but on germane themes, such as the Jesuits, the Indian Rebellion, etc., and *The Calcutta Review* was mainly established through his editorial work.

His life story is easily *outlined*. Born at Pitlockry, in Perthshire, in 1806, he died in 1878, at 72. His university course at St. Andrews was such that he was often referred to as its most illustrious student. His missionary career, begun at the age of 23, fills the rest of his life—nearly *forty-nine years*. In fact, Duff gave a *half century* to missions; for, fifty years before his death, his decision in favor of the mission field had reached its crisis; and, although he finally returned to England in 1863, the last sixteen years were as truly and effectively given to the work of missions as those spent on the field. For convenience sake we may divide his life into *three periods:*

1. The Preparatory. 1806-1829.
2. The Actual Work Abroad. 1829-1863.
3. The Church-Educating and Organizing Period. 1863-1878.

God only knows which of the two latter had the most important and permanent bearing on missions. The last fifteen years, he, like Elisha, was casting in salt at the fountain, purifying the mission stream at its source, and turning many little rills of prayer, sympathy and benevolence into one great and deepening bed of missionary interest and activity. God first prepared him to go to India—then made him a mighty power for building up a great educational system there; and finally sent him home, to train the Christians of his own land in the knowledge of missions, and stimulate their prayers and gifts.

As Convener of the Foreign Missions Committee he was the heart of all the mission work of the Free Church. During the fourteen years he occupied that post, he enlarged all the Church activities, especially in Africa, and established missions already in operation.

He set before him three objects:

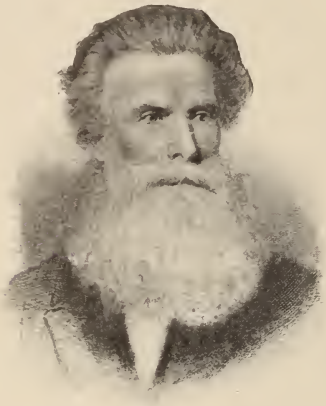
1. To organize a missionary institution for practical training of candidates.
2. A Quarterly Review, to furnish reliable missionary information.
3. A professorship of evangelical and evangelistic theology.

Ten thousand pounds were promptly raised for the new chair, and he was unanimously elected to fill it, and notwithstanding all his other duties, he could not decline, tho he would not use the salary, except to establish the missionary institute he hoped to found.

When, in 1843, at the disruption of the Scotch Church, the missionaries had to range themselves on one side or the other, he cast in his lot with the *Free* Church, tho this involved the surrender to other hands of all the work he had so grandly begun in India. But, entirely undiscouraged and undaunted, he undertook, as has been said, to start anew, and carried his educational work to a greater success than ever before. He might have contended, that, as the work was of his own planting and nourishing, it should remain under his control; but with the spirit of Isaac, at the wells for which others strove, he did not press his rights, but magnaminously surrendered all claims in the spirit of a peace-maker. But the Lord did not

suffer his work to decline in consequence, and the result was, as in Isaac's case, only another and deeper well of learning, digged in India's soil.

Duff was singularly open to the appeal of *facts*, and oppressed with a



DR. ALEXANDER DUFF AT SEVENTY

world's destitution. The needs of India —a little world itself—grew on his mind and heart. He thought, for instance, of her 130,000,000 women and girls. To give each a Bible at the rate of 24,000 a day, or 1,000 an hour, day and night—16 a minute—would take nearly sixteen years!

Duff lived in an age more fitted to develop great missionaries. Hawthorne, in his new dream of the Pilgrim's Progress—his Celestial Railroad—satirically writes: "He found, on visiting the City of Destruction, in a dream, that there was now a railroad between that place and the celestial city, so that a pilgrim's progress was by no means the stern experience it used to be.

The Slough of Despond was converted into firm ground. There was no need of any stopping at the House of the Interpreter. The Hill Difficulty had been tunneled through, and the Valley of Humiliation had been leveled up; and, between the townsmen of Vanity Fair and the pilgrims, there was now a very good understanding and considerable traffic.

The silver mine of Demas also was worked by the pilgrims to great advantage; and Doubting Castle was quite an airy-looking edifice, built in the most modern style. There was even a steam ferry-boat over the bridgeless river, to which, however, there was this one drawback—that no one knew whether it ever reached the city on the other side or not; for at that moment the dreamer awoke and had, therefore, no more to relate."

One of the greatest obstacles to all true missionary consecration is the fact that we are living *in an age of worldliness*. The secular spirit in the Church has almost stifled the simplicity of primitive days. The days of Duff—more than half a century ago, were much more primitive than our own—the habits of the average disciple far more frugal. A household lived on what it now takes to keep *one* single man or woman. Scotch families of a dozen sometimes lived in comfort on less than £200 a year, and out of such families came educated men and women. Church buildings then were plain, inexpensive, and the ministers lived among the common folk, with modest manses and glebes—cultivating the soil to eke out a subsistence, and the churches had no costly choirs or organs, garniture or furniture, and no ungodly "trustees" cursed the house of God by nourishing a secular spirit.

Still worse, this age is one of *doubt* and of its bold *proclamation* by so-called preachers and teach-

ers—an age of *rationalism,* with a determined effort to eliminate the supernatural from the Word of God, and from the life of the saint; an age of *prayerlessness,* when the spiritual energy is taken out of supplication by the doctrine of the reign of immutable natural laws, a fixed order in the universe of morals as well as matter; an age of *unrest,* when even disciples consider it legitimate to be absorbed like the world in ceaseless pursuit of the baubles of ambition and avarice and the pleasures of appetite; an age of *selfishness,* when loud-voiced indulgence prevails, and benevolence is crowded into the background, or stifled by habits of self-seeking and pleasing; an age of *formality,* when ritualism is endangering all true heart religion, substituting a gilded and spectacular ceremonial for heart piety and pure worship.

How can such an age develop heroic missionaries like Duff! When the appeals of such are heard, as now and then, like stray meteors, they flash across our firmament, the effect is almost as transient and evanescent as a meteoric flash itself. We must go back to some such church life as prevailed in the generation past, or, best of all, in apostlic days, if we are to have more such men as Burns, Bowen, and Brainerd, Payson, McCheyne, and Müller—no two of whom were alike, yet in different spheres left on the world a mighty and lasting impression.

We all need to learn a lesson which Duff learned early, that we must *die to self if we are to live to God.* Paul said, *"I die daily"*—"always bearing about in the body the *dying of the Lord Jesus.*" There is the *process* of dying. This means that, in everything in which the will of God crosses my will, I say *"Thy will be done."* Our Lord was "crucified through weakness," *i. e.,* in consequence of weakness—crucified in consequence of his voluntary consent to be weak, helpless, unresisting. We are to abandon all self-will, and be meek and quiet to the point of absolute *unresistingness,* before the will of God. If we die *daily, i. e.,* daily accept anew this humiliating death process, with all its painfulness, the life of Jesus will daily be made manifest in our mortal flesh, and *more* and more manifest. This dying is *daily*—never wholly completed, so that we are *dead*—because the self-life is so subtle, manifold, and evasive, that it constantly reappears—is never eliminated. All its forms need rebuke and destruction. But as we cut off one form, others seem to spring up, as by magic. The fact is, however, that we are only getting more discerning and clear-eyed to detect the self-life. Some of its forms are so subtle that they escape us—some of them assume such disguises that we actually mistake vice for virtue. It is a long—a life-long struggle—before the life of self-abnegation is made to be manifest in our mortal flesh.

The power of *passion for souls* is, after all, the indispensable impulse of a missionary career. When Duff realized that he was saved, he at once realized that he was *saved to save,* and besought God to take him and make him a blessing. And only some such mighty passion for souls will make other missionaries of Duff's type!

THE UNBAPTIZED VOLUNTEER MISSIONARY; SOME OF HIS WORK AND ITS RESULT

BY THE REV. JACOB CHAMBERLAIN, M.D., D.D., COONOOR, INDIA

In the cool season of 1861-2 my Assistant Catechist at Palmaner, which was then my station, came to me, saying that a cousin of his, not a Christian, was passing through the place on a business trip for the purchase of plowing oxen, and had stopped to see him and asked if he might bring him to see me, and if I would like to talk with him. He soon came with him, and we had a long and earnest talk as they sat together on a rug at the end of my study table.

The cousin's name was Kornapati Souri. He was a young *ryot,* or farmer, living in a village near Madras City. He had attended a school among the Roman Catholics near his native village, obtaining a good primary education, and was the leading man among the cultivators of his village, and the one always selected on account of his education, intelligence, and probity, to conduct any case of theirs before government officials, or in suits in the courts; and they had now united in sending him up to the Zemindary, or Native Kingdom, of Punganur, just beyond Palmaner, to purchase oxen for them all for the coming season's work, they agreeing to do all his farm work in his absence.

I was much drawn toward him. He seemed honest, so genuine and sincere. He had learned considerable elementary Christian truth from the Roman Catholics, and as I earnestly talked with him, he acknowledged his personal need of a Divine Redeemer who could and would actually take away his sins.

I pressed the claims of Jesus Christ as such a Redeemer upon his immediate attention. He seemed much affected, and readily promised to call and have another conversation on his return from his expedition, and left, taking with him *the Gospel of John* and some practical Christian tracts, to read in his evenings and his leisure hours while gone.

Ten days later, returning with six or eight yoke of plow-bullocks, he spent a night at Palmaner, and came to see me, himself reopening our conversation about the Divine Redeemer. We talked long and earnestly into the night, and when, after a prayer with and for him, he took his leave, intending to drive on his purchased bullocks in the early morning, he gave me a promise with tears in his eyes, that he would try and find that Redeemer as his own, and I felt sure that he meant what he said, for he seemed like Nathaniel to be "one in whom there was no guile."

A couple of months later he came up again to purchase more bullocks, and came directly to see me. As he came into my study and took his seat on the rug, his countenance fairly beamed, as he said, "I have found Jesus Christ as my own Redeemer, He has taken away all my sins, and I am His." It was a joy now to talk with him of his new-found Savior, that Redeemer who was so precious to us both. "And now," I said to him, "what are you going to do for that dear Savior who has done so much for you?"

"*I*," said he, "what can I do for Him?" "You can make Him known to others, and get them also to accept Him," said I. "How can I do that?" said he. "I am not a catechist, nor a preacher. I am only an uneducated young farmer. I could not preach. I do not see what I can do."

"Well," said I, "you are going to be out a fortnight in the Zemindary of Punganur, going from village to village purchasing cattle. You can not talk cattle all day and all night; you will have to stop somewhere to get your dinner, and when night comes, you will have to stop in some one's house for the night; and, while you are thus stopping in the houses of those who have never heard of your Redeemer, can you not tell them about Him and about the joy and peace that you have found in committing yourself entirely into His hands? I will give you some more of the Gospels and some tracts that help explain them, and you can read them to the people and tell them all about that blessed Redeemer, can you not? Is it right for you, is it fair to Him, for you to do less than that?"

"No sir, it is not. I'll do it, and do all I can in each house where I have a meal or spend the night."

I gave him the promised books and told him that I would be praying for him, that God would give him wisdom, and courage, and faith to do all he could for his new-found Jesus, and he took his leave and went on his journey.

When he came back with his purchase of oxen, he came right to my study and said with evident gladness, "I have done it. I have read these books in many houses, and talked evenings after my day's examining and bargaining for the bullocks offered me; and often the people from other houses would come where I was spending the night, and sit and listen until it was very late, as I read from the books that brought me to Jesus; and, in the morning before I would start on to another village, some of them would come and ask me questions about what I had read the night before. I wish I knew more about the Bible and better how to answer their questions, for I do want them to know and love my Savior. May I take some of these books with me to my village so as to study them more and have them to show and read to people wherever I go?"

"By all means," said I. "Fill your wallet, and not only read them to people, but give a copy to any that want one, and will promise to read it."

He filled his wallet which he carried at his side slung over his shoulder, and went away driving his oxen before him on the way to his village a hundred miles east.

I did not hear from him nor of him for several months, and then as I was wishing to open a little primary school at Palmaner, I called his cousin, my assistant catechist, and asked him to write to him, and inquire if he would leave his farming and come to me as teacher of the primary school, and spend his spare time in studying the Bible and pursuing his education, in which I would be glad to help him.

He came up at once to see me. He had a wife and one little son. His wife fully sympathized with his new found joy and faith. I could offer him, as teacher of the little school, only eight rupees per month at first (then equivalent to four dollars). But he said that with economy they could

live upon that, and he wanted very much to obtain more education and have a chance to study the whole Bible. So he brought up his wife and child, and became our school-teacher.

I asked him where he had been during the intervening months. He said that in his village they had wanted some heavier, stronger oxen than he had found for sale in our direction, so the village people had put together several hundred rupees and asked him to go a long way north where such cattle were to be had, and buy oxen for them which they could use for cart-oxen as well as for plowing. He had tied the rupees in two long belt bags around his waist under his clothing, and walked all the long way up to the Bezwada Taluq (country), 250 miles north from Madras, where he had heard that the kind of oxen they wanted were to be had at a reasonable price, and, there in the town of Raghavapur and its surrounding villages, he had been able, in the course of two weeks or so, to purchase all the oxen he desired, and with the aid of coolies he hired, had driven them down through the back country to his own village without any mishap.

He told me that he had there pursued the same course as in his second expedition near Palmaner, reading the Gospels and tracts each evening to the people in whatever village he passed the night, and that the people about Raghavapur had listened more closely and asked more interested questions than the people near Palmaner. He seemed very happy over the seed he had been enabled to sow on that trip, and said he often prayed that it might spring up and bear fruit.

He had not yet been baptized, but now asked that he might be, before he entered upon his duties as teacher; and, after his family came in May, 1862, he was baptized, himself asking that the name of the Evangelist John, by whose Gospel he had been brought to accept Jesus Christ as his Savior, might be given to him, and he was baptized as John Souri, and he and his wife were received into the little newly formed church at Palmaner. He took hold of his duties as teacher of the little primary school with zeal and devotion, and out of school hours he was diligent in his study of the whole Word of God, and of such secular subjects as would better fit him for a mission helper, and his conduct was that of a mature and zealous Christian.

The next year in June I was making arrangements for a long preaching and Bible distributing tour up through the Dominions of Nizam of Hyderabad, through a region up to that time never visited by a missionary, and of whose inhabitants little was known. It would be so long and arduous and perhaps dangerous a trip, that I did not feel justified in ordering any particular native assistants to accompany me, but called for four volunteers. He at once begged to be allowed to be one of the four, and he had so won my esteem that I willingly accepted him, and nobly did he merit the confidence I had put in him. The trip was not without its hardships and not without its dangers, but his courage never failed and he was never weary of surmounting hardships.

If the carts with our boxes of Scriptures and books and equipage became stuck in the mire, it was he, with his farmer's experience, and his knowledge of the management of oxen, who

would strip off his preacher's coat and go in and get them out, and when in the north of Hyderabad, north of Warangal, we came to a place in the dense teak forests where we were told that the previous week one of the drivers of carts that were endeavoring to go through the jungle by that narrow cart track, had been taken off by a tiger, he jumped on to the pole of the first cart, and taking the whip and the driving ropes, fearlessly drove it, with the others following, through the forest, out into the next clearing. He was one of the four assistants who were with me on that pivotal day when, in the most desperate circumstances, we received that marvelous answer to prayer which saved us as recorded in the first chapter of the little book "In The Tiger Jungle." All the way through and around home after a tour of 145 days, he was my mainstay in all difficulties, nor did he quail when he saw the angry mob in one town gather up stones to stone us.

Once, indeed, he succumbed to the sun and jungle fever so that I had to have him tied up in a blanket to a long bamboo and carried one stage by coolies, but God spared him to me and he reached his home again safely, and after some months recovered from the jungle fever he had brought back with him, and went with me to establish our new station at Madanapalle, where he was one of my most efficient and tireless touring and preaching assistants, having zealously pushed on his studies all the time.

Some years passed by. In August, 1873, the Telugu Bible Revision Committee met at Madanapalle. On our "Missionary Sunday" I had asked one of the committee, the Rev. Thomas Y. Darling, the C. M. S. Missionary at Bezwada, to give an account of a wonderful ingathering which had taken place a few years before in the region some little distance west of Bezwada.

I had heard him give this account in the American Lutheran Mission Church at Rajahmandry, at a missionary meeting in connection with our Bible Revision Committee's previous session at that place, and it had so impressed us all that I had asked him to repeat it in our church when we should meet at Madanapalle.

Mr. Darling had, at Rajahmandry, told us how, some years previously, some men had appeared at his house at Bezwada one day asking if he were the man who knew about and told about the Divine Redeemer *Yesu Kristu;* and begging him, if so, to come with them to their village some twenty or thirty miles west, for they all wanted to learn more about Him, and join His religion. They brought with them a copy of the Gospel of John to show what they wanted. Although it was the hot season and not suitable for touring, they were so earnest that he could not refuse them, but took his tent and went with them at once.

He told us that, to his utter surprise, he found a score or two of heads of families who knew a great deal about Christianity, and, on inquiry, learned that some years before, in April, 1862, (as near as he could make out), a young man from far to the south had come there, and had brought a lot of these books, which he had read and explained to them evenings, while spending his days buying oxen in all the villages around, and that they had been ever since trying to find some one who could tell them more about this "new way of getting rid of sin"

through the help of this Divine Redeemer, *Yesu Kristu,* whom that young man had taught them to love, and to pray to.

Mr. Darling told us that he remained with them for many days and instructed them, and that, before he left them, he baptized between twenty and thirty heads of families and many more were nearly ready for baptism. They could not tell him who that cattle buyer was, nor how to find him, for they had themselves in vain tried to find him and ask him to come back and tell them more about this wonderful Savior, but had not succeeded in tracing him, and that now, having casually learned that he, Mr. Darling, knew and told people about the same *Yesu Kristu,* they had journeyed to him and asked him to come and instruct them.

Mr. Darling said, the work in that region had steadily gone on until it was one of the best developed mission stations and congregations in their mission, and that, all these years he had been trying in vain to find some clue to the man who had in such a peculiar way started this movement which was still spreading, or to find from what mission he had come, and was still hoping that, at some time and in some way, he might find him and let him know about the fruit of his volunteer work for Christ.

This was in brief the story that Mr. Darling had told at Rajahmandry, and which at my request, he repeated at Madanapalle, as an incentive to our people to do similar work whenever opportunity occurred.

As soon as the service closed, the rest of us walked up to our bungalow, which was not far off, while Mr. Darling waited to have a little talk with some of our people who seemed so intensely interested.

After some little time, coming directly into my study, he caught my hand in his own, all trembling with joyous excitement, saying, "Rejoice with me! I have found him. This is one of the happiest days of my life. I have found my man that I have been so long hunting for! It is your assistant, John Souri." "How do you know?" said I. "I stopped," said he, "to answer some questions which the others asked about the story I had told, and soon your catechist, John Souri, asked in a very modest way: 'When was it that that young man was in those villages buying oxen?' I told him that it was, as near as I could make it out, about April, 1862. 'And what were the names of the villages?' I told him and added, 'why, do you know anything about it?' 'I *think* I do, for I spent a fortnight in villages of these names in that Taluq in March or April in 1862, and each evening I gathered all the people I could, and told them what a Savior *I* had found, and read to them from the Gospels, and explained them as well as I could, and when I came away I gave them a number of Gospels and tracts to read after I had gone, so that they would not forget, but I never knew that any of those people had become Christians.'

"I grasped his hand," continued Mr. Darling, "and said, thank God, I have at last found the man I have so long been seeking for, and thank Him still more for the fruit that He has caused to spring up and grow and ripen from the seed which you then sowed.' He seemed much affected, and the tears stood in his eyes as he said, 'I tried to sow the good seed,

but had no idea that God would so use it.' Did *you* know this before?" said Mr. Darling to me. I replied, "I knew that he had been up to that Taluq purchasing oxen at that time, for it was just after that he came to me and was baptized, and told me that he had, while on that trip, fulfilled his previous promise to me and told the people evenings what a Savior he had found, and read to them from the Gospels I had put in his hands, but I had forgotten the names of the villages; and, when I heard your story in Rajahmandry it did not occur to me that these might be the same villages. But I thank God for this indication of how His word 'does not return unto Him void,' but does, even now, 'accomplish that which He pleases.'"

A few years later, after further study and manifesting eminent fitness, he was ordained to the ministry as Rev. John Souri, and became co-pastor of the Madanapalle church, having charge of the village congregations, scattered through that Taluq, of many of which he had been the chief means of their coming over to Christianity. He fulfilled a very fruitful and blessed ministry until December, 1902, when he was promoted to higher service in the immediate presence of the King. Many scores or hundreds of redeemed souls will meet or have met him in glory, telling him that he was under God, the means of their being there. But no period of his ministry on earth was more fruitful or did more for the salvation of the Telugus, than the fortnight he passed buying oxen and reading and teaching the Gospels in that northern Taluq in 1862, when he was an as yet "unbaptized volunteer missionary worker."

May we not add, that nothing helps any coworker with God to find his place, more surely than believing prayer, coupled with complete self-surrender.

One of the "seven wonders" of mission history is the *preadaptation of workers to their work*—undiscovered by themselves, until their new environment developed or revealed it. William Carey's boyish passion for strange tongues, John Williams' training in ironmongery; Verbeck's unique and manysided preparation for the developing the new Japan; Judson's unconscious discipline for laying foundations in Burmah; John E. Clough's training as a civil engineer that made him the needful man in the famine of 1877; Dr. Gamewell's knowledge of military engineering that thrust him to the front in the siege of Peking by the Boxers; and hundreds of like examples show that what is most needed is to believe that God has for every believer a foreordained work and, if trusted and obeyed, will, in His own time and way, bring the work and the workman together. (Ephesians ii.:10.) "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

NEW WATER HOUSE, ARGENTINA

ARGENTINE PROGRESS

BY REV. A. MURRAY MILNE, OF BUENOS AYRES, ARGENTINA

The object of this paper is to present some of the more prominent features of development in Argentina, as witnessed by the writer during the last forty years, from three different standpoints,—the material, intellectual, and religious.

That more information concerning Argentina is needful in the United States, no less than in England, is seen in various ways. For instance, hardly does a mail from the United States or England reach us, that does not bring some correspondence, addressed something like a letter just to hand, posted at Washington, Oct. 20, 1904—"Rev. ——— Buenos Ayres, *Brazil;*" and this is from an International Bureau.

Area

Argentina is situated in the extremity of South America, and, lying altogether within the temperate zone, occupies the choicest portion of the continent, and has one of the finest climates in the world. It has an estimated area of 1,212,986 square miles, and a population of 5,160,986. Next to Brazil with its 3,218,166 square miles, and its population of about 17,000,000, it is the largest and most populous country in South America.

A very large proportion of it consists of vast plains of rich alluvial land that extended from the east up to the foot of the Cordilleras, which, like a gigantic wall from one to four miles high, divide it in its whole extent on the west from Chile. Not far from the boundary, about two degrees north from the parallel of Buenos Ayres, is situated Mount Aconcagua, which rises to an elevation 23,910 feet. It should be noted that this is the highest mountain in the Western Hemisphere and is distinctly in Argentina, not in Chile, as it is usually given in English and American books.

While at some points the spurs of the Andes extend a long way toward the Atlantic coast, it is nevertheless true that the great mass of Argentina is flat. Thus the great transcontinental railroad which will very soon connect Buenos Ayres with Valparaiso on the Pacific coast, runs all the way to Mendoza, a distance of six hundred miles, almost without a curve, and without a single tunnel.

As late as thirty years ago some 120,000 square miles of these Pampas were occupied by perhaps 50,000 Indians, nearly all of whom have been exterminated. In the extreme north of the republic, between the rivers Bermejo and Pilcomayo, a few thousand remain, but in the Pampas there are none, and in Patagonia and Tierra del Fuego there are not to be found more than 2,000, and these respectively represent three distinct tribes and languages. It is not improbable that fleeing from annihilation some of them crossed the Cordilleras and joined the Araucanians in Chile, where the aborigines are treated more humanely. In Argentina their lands have been given away to government officials, or sold to the public at about five per cent. of the price they would yield to-day.

At that time land could be stocked with horses and cattle at four and six dollars a head. Little attention was given to breeding, the most valuable part of the animal being its hide. To-day stock-raising is considered of the utmost importance, the very finest of the prize cattle from Scotland and England being imported for breeding. Only a few days ago one of these imported animals was sold at auction in this city for $16,000 U. S. gold. The very latest agricultural machinery from the United States and England has been largely imported for years, and the demand is rapidly increasing. Forty years ago our bread was made from flour imported from the United States and Chile, as late as 1875 no less than 21,620 tons of grain having been imported. Last year the export of grain from Argentina was 4,378,000 tons. The exportation of frozen meat was commenced about twenty years ago and is being greatly developed. In 1898, 5,867 tons of beef and 59,834 tons of mutton were exported. In 1903 the figures were 85,520 and 78,149 tons. Forty years ago the commerce of Argentina was $49,000,000. In 1903 it was $352,000,000. In 1863 the number of immigrants that landed at Buenos Ayres was 10,000; in 1903 over 120,000 came to our shores.

In 1864, when Argentina had but 61 miles of railroad open to traffic, the produce of the country had to be brought to market, and merchandise conveyed to the interior, by trains of immense bullock carts. To-day Argentina has about 12,000 miles of railroad with a rolling stock of about 50,000 cars of all classes, while the aggregate capital invested exceeds five hundred and sixty million dollars.

Forty years ago there were but three steamers a month that called at Buenos Ayres, and owing to the shallow water, these had to discharge and load some ten or twelve miles from land. Passengers were disembarked on large whale-boats, and often had to be transferred to row-boats, and when the water happened to be very low, they were conveyed by carts. To-day we have more than seventy regular steamers from foreign ports, representing more than twenty different lines.

Over 1,500 acres of land have been reclaimed from the river Plate and large docks built at a cost of thirty-six million dollars gold, but even these are not commodious enough to meet the increasing demand, and it has been determined to invest ten million more in enlargement.

In most parts well-water is brackish and unfit for drinking. Until some thirty years ago the water-supply for the city of Buenos Ayres with its 200,000 inhabitants, depended mainly on rain-water, collected from the roofs of the houses into large underground cisterns, called *aljibes,* supplemented by river-water distributed from door to door by water-carts. Some years later, when part of the city was supplied with pipe-water, the pressure to convey it to the houses was furnished by a water-tank in Plaza Lorea; this, of course, has now disappeared since the building of the new water-house about ten years ago.

The street-car service of Buenos Ayres covers about three hundred miles and is said to be the best in the world.

Comparing the increase in cultivated area from the years 1860 to 1900, with that of other countries:*

	1860	1880	1888	1900
Argentina	1.	3.5	7.	16.8
Australia	1.	3.3	4.7	12.2
United States	1.	1.8	2.2	4.4
Canada	1.	1.3	1.6	3 7
Brazil	1.	2.	2.	3.
Argelia	1.	1.2	1.3	1.3
Egypt	1.	1.3	1,3	1.5
Europe	1.	1.16	1.18	1.24

The Argentine harvest in wheat and linseed compared with other countries in million hectoliters:

	Wheat.			*Linseed*	
COUNTRIES.	1888	1896	1900	1897	1899
Europe	485.6	548,5	536 5	11.	7.3
United States	160.6	155.2	189 7	4.	7.3
India	90 9	74.9	56.5	3.2	4.4
Argentina	8.	15 3	36 7	2.5	3.2
Australia	9.	9 4	18.2	....	....
Canada	13.1	14.9	16.	.07	.13
Argelia	8.4	8.7	8.3	....	....
Japan	23.6	6 5	7.3	....	....
Mexico	3.6	7.9	5.5	.13	.07
Egypt	6.5	4.4	5.	....	....
Chile	5 8	4.4	4.4	....	....

PEDDLING WATER IN ARGENTINA

* Copied from *The Standard*, Buenos Ayres, March 8, 1903.

The accompanying diagram is copied from the Official Bulletin of Argentine Demography:

Intellectual Progress

Where there is material progress, it is obvious, and appeals to all even when but moderate; much more does it arrest attention when it has been extraordinary, as has been the case in Argentina. Intellectual progress on the other hand is occult and not easy to tabulate. Nevertheless there is no lack of data from which legitimate deductions may be drawn to illustrate the intellectual advancement of Argentina.

The postal communication per hundred inhabitants is to-day ten times what it was forty years ago. Up to 1869, when public instruction was largely in the hands of the Roman Catholic clergy, only twenty-one per cent. of the adult male population could read; to-day the average is thirty-eight per cent. Just here it is interesting to note the reflex influence of the United States on this country. Our great educationalist and statesman, Ex-President Sarmiento, elected while Resident Minister at Washington, familiarized himself with the United States system of public instruction, and was so captivated by it that when he returned to take up the Administration (1868-1874) he adopted the American system bodily. He established normal colleges and high schools in all the provincial capitals and equipped the former with selected teachers from the United States.

As late as twenty years ago the ratio of children at school did not exceed four and a half per cent. of the population; seventeen years later, 1900, it had risen to ninety-four per thousand, a trifle more than double.

Education in the government institutions is free and primary instruction is compulsory between the ages of six and fourteen. Religion is forbidden in the public schools, but it may be taught to children whose parents desire it, on Saturdays by Roman Catholic priests or by Protestant ministers of the Gospel.

During the last twenty years the number of public schools has been doubled and the number of children attending them tripled. A course of five years in the national college prepares for the university of Buenos Ayres, Cordoba, or La Plate, in either of which a further course of seven years is necessary for a degree as doctor in medicine, and six years for doctor in law. There are shorter courses for some branches, but to graduate as doctor in natural or exact science an extended course is required. Facilities for technical education are especially advanced throughout the country.*

Religious Progress

In all lands where Roman Catholicism is the official religion and left unconfronted by the preaching of the Gospel, morals are lax; this, at least, is true of all the countries of South America.

Protestant preaching in Argentina dates back to 1820, since which time it has been maintained with little or no interruption. Forty years ago there were in this country half a dozen ministers of the Gospel,—two Methodists, two Scotch Presbyterians, one Anglican, and one German Lutheran. They were foreign pastors of foreign flocks, and none of them could preach in Spanish, indeed those of them who belonged to the State religion of their

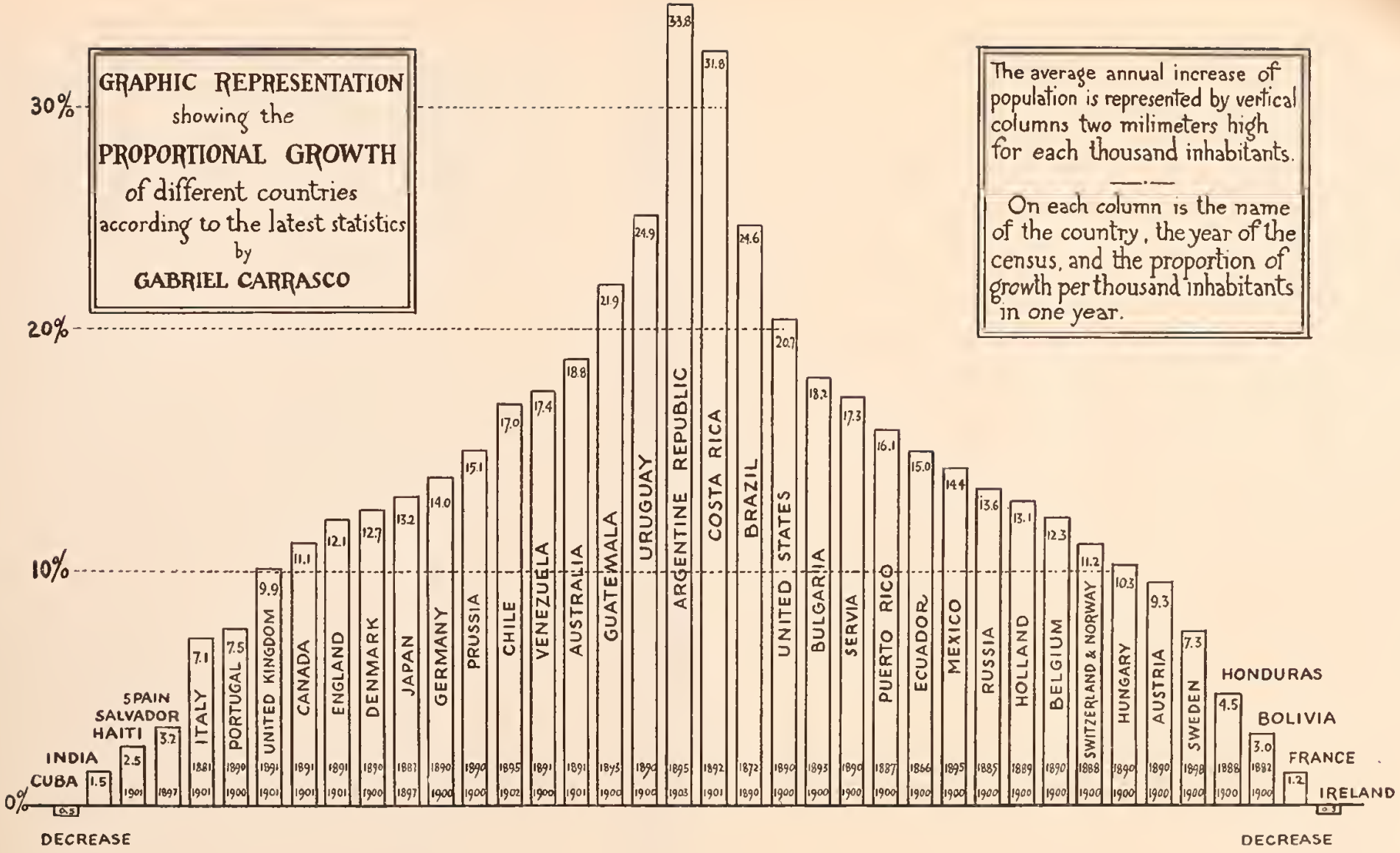
* Figures culled from official and other published data.

PASSENGER PIER OF THIRTY YEARS AGO,
Where all passengers had to land

respective countries, did not consider it right to preach in Spanish, tho this was already in demand through the circulation of the Scriptures. Thirty-seven years ago the honor of being the first herald of the Gospel in Argentina in the language of the country, fell to the lot of one of foreign birth but brought up and converted in Buenos Ayres and equipped for his great and glorious work by a collegiate course in the United States. From 1867 Spanish preaching has been maintained by the M. E. Church and has continued to expand, penetrating the adjacent countries.

In 1882 the Missionary Conference was organized, and continued to assemble as such year by year, till 1893, when in union with the missionaries of the same communion in Chile, the South America Annual Conference was organized. By 1901 the numbers had grown to admit of a division, desirable on account of distance, difficult transit, and other reasons. That year the Western South America Conference was organized, and this again has been divided. The number of ordained ministers in the South American Conference is thirty-one, of which number five have their sphere of labor outside of Argentina. With two exceptions all preach in Spanish. The published statistics, which are as follows, embrace also the work in Uruguay on the opposite side of the River Plate: Members 4,300, local preachers 40. Sunday-schools 77, teachers 300, scholars over 5,000. There are some ten day-schools, with over 1,000 pupils, under the auspices of the Missionary Society of the M. E. Church. Bishop Neeley is on his way to Buenos Ayres as resident General Superintendent.

The Anglican Church has a resident Bishop and some twelve or more ordained ministers, of which number two preach in Spanish. Indeed, it is only in recent times that this forward step was taken by the Church of Eng-


GRAPHIC REPRESENTATION
showing the
PROPORTIONAL GROWTH
of different countries
according to the latest statistics
by
GABRIEL CARRASCO
The average annual increase of population is represented by vertical columns two milimeters high for each thousand inhabitants.
On each column is the name of the country, the year of the census, and the proportion of growth per thousand inhabitants in one year.
30%
20%
10%
0%
DECREASE
DECREASE
INDIA 0.5
CUBA 1.5 1901
SPAIN 2.5 1901
SALVADOR
HAITI 3.2 1897
ITALY 7.1 1881 1901
PORTUGAL 7.5 1890 1900
UNITED KINGDOM 9.9 1891 1901
CANADA 11.1 1891 1901
ENGLAND 12.1 1891 1901
DENMARK 12.7 1890 1900
JAPAN 13.2 1887 1897
GERMANY 14.0 1890 1900
PRUSSIA 15.1 1890 1900
CHILE 17.0 1895 1902
VENEZUELA 17.4 1891 1900
AUSTRALIA 18.8 1891 1901
GUATEMALA 21.9 1893 1900
URUGUAY 24.9 1890 1900
ARGENTINE REPUBLIC 33.8 1895 1903
COSTA RICA 31.8 1892 1901
BRAZIL 24.6 1872 1890
UNITED STATES 20.7 1890 1900
BULGARIA 18.2 1893 1900
SERVIA 17.3 1890 1900
PUERTO RICO 16.1 1887 1900
ECUADOR 15.0 1866 1900
MEXICO 14.4 1895 1900
RUSSIA 13.6 1885 1900
HOLLAND 13.1 1889 1900
BELGIUM 12.3 1890 1900
SWITZERLAND & NORWAY 11.2 1888 1900
HUNGARY 10.3 1890 1900
AUSTRIA 9.3 1890 1900
SWEDEN 7.3 1898 1900
HONDURAS 4.5 1888 1900
BOLIVIA 3.0 1882 1900
FRANCE 1.2 1900
IRELAND 0.3

land in South America. The first Spanish preacher of that communion was Rev. William C. Morris, who some six years ago commenced at once to preach the Gospel, and to give primary instruction to the children of the poor, with a group of about a dozen. The development of his free school has been quite phenomenal, and has arrested the attention of the government, from which he now receives a monthly subvention of a thousand dollars currency—$440 U. S. It is now some time since the number of children enrolled was over 2,700. An Argentine gentleman, who was one of his first coadjutors, paymaster of the chamber of deputies, caught the enthusiasm and commenced an independent work of a like nature, disposing of his property to carry out his schemes. One house he transformed into a school, another he sold and built a church with the proceeds; two other schools he accommodates in rented houses. His pupils number more than 300, and he also has secured a monthly subvention from public funds for his educational work.

The Scotch Presbyterian Church has four ordained ministers, but so far they have not taken up Spanish evangelization; it may be, however, that a prosperous Spanish Sunday-school, recently established, may yet prove an initial step to Spanish preaching.

Besides a number of independent evangelists, and others representing the smaller organizations, there are many missionaries who practise baptism by immersion, as the Christian and Missionary Alliance, the Regions Beyond Missionary Union, the "Brethren," Baptists of the Southern Convention, Canadian Baptists, and Baptists from Switzerland, etc. Together these must form an aggregate of 50 preachers, and have a membership of over 1,000. Nearly all of them have Sunday-schools, and many of them day-schools, from which the missionaries, in many cases, derive their support.

The Salvation Army has an efficient staff of workers in the Capital, and in many of the large towns, and generally are appreciated for their self-denying work.

There are permanent preaching stations in ten of the provinces of Argentina, but there are yet three provinces and ten territories, well prepared by the distribution of the Scriptures, still unoccupied. Within the limits of this agency we could name hundreds of places still waiting for and ready to receive the Gospel preacher.

The Argentine Constitution gives ample toleration. Permission is freely given to preach in the public parks by the authorities, and they do not allow preachers having such permission to be interrupted or molested in any way.

To the writer, who distinctly remembers the place and circumstance when, for the first time he heard one express a desire for the preaching of the Gospel in Spanish, what is now being witnessed every Sunday in the public parks, is something more than he then had faith to grasp.

Bible Work

As the Word of God is the one foundation on which the Gospel rests, so the circulation of the Scriptures in the language of the people is the true pioneer of all effective evangelization.

Copies of the Scriptures in Spanish had been distributed in Argentina

by both the great Bible Societies as early as 1821. From time to time a stray copy of the Bible or New Testament with the imprint, New York, 1819 and 1821, is met with in second-hand book stores. We have met with more than one who have spoken of the deep impression made on them by the reading of some of those copies. One of these, none other than Ex-President Sarmiento, told the writer that when a youth living with an uncle who was a parish priest, he read one of these Bibles with such deep interest that his uncle, who himself in those days would have been considered a liberal man, was concerned for the faith of his young nephew. It is not improbable that to this early perusal of the Scriptures we are indebted for the liberal and far-reaching views of that distinguished Argentine statesman. In two of his most important works he makes special reference to the beneficent and transforming power of the Bible.

Visits had been made at different times by representatives of the American and British and Foreign Bible Societies, but nothing permanent was established until 1860, when the first resident agent of the B. & F. B. S. came to Buenos Ayres and opened a Bible Depot. Sometime later colportage was commenced, but in 1864 it had not extended in Argentina beyond the limits of Buenos Ayres.

About that time in a manner altogether providential, it appeared that the time had come for the American Bible Society to carry into execution a purpose expressed in its earliest Annual Report, regarding work in these countries, and the establishing of this agency was resolved upon.

We are unable to determine just what proportion of the distribution has been made within the limits of Argentina, but give in round figures the entire circulation for the four decades, which will serve to illustrate the rate of progress, notwithstanding the fact that many of the books were sold in other of the Republics embraced in the field.

1864—1873	40,000	copies
1874—1883	100,000	"
1884—1893	240,000	"
1894—1903	320,000	"
	700,000	"

Up to the close of 1902, including the distribution of early years, this agency of the B. & F. B. S. had put into circulation 376,000 copies. Thus considerably more than a million copies, including integral parts, have been circulated by these agencies. Probably more than seven-eighths of these books were sold as the result of personal persuasion by the colporteurs. Every book sold represents seven visits made, and twelve persons on whose attention the Book has been urged.

It is altogether unquestionable that Bible colportage prepares the way and creates a demand for the preaching of the Gospel. It is the pioneer and coadjutor of all missionary work, and having no distinctive line of teaching under which to group believers, it is the rival of none.

Many cases have come under our notice where the simple reading of the Bible has led to conscious pardon and rest of soul. We possess a picture of nine persons—one family—living about a hundred and twenty miles south of Buenos Ayres, who through the reading of a single copy of the Scriptures, have become exemplary evangelical Christians.

A. E AND L. RUSKIN AND HOUSEHOLD

WOMEN OF THE UPPER KONGO

BY MRS. A. E. RUSKIN, BONGANDANGA, KONGO FREE STATE

It is most difficult to give a true picture of the life of a woman on the Upper Kongo, because her position is, in every way, so foreign to civilized ideas of what it should be, that if the picture be a true one, the reader may consider it overdrawn.

Our mission station, Bongandanga, is situated in the midst of the Abir rubber concession, in the "District de l'Equateur," Kongo Free State, and the conditions described are such as obtain under that rule. There are four tribes with which we come in contact: the Ngombe, on the north bank of the Lofoli river; the Mongo, on the south bank and inland; the Bafoto, or elephant hunters, who live chiefly in the forest, and the Baenga, or river people, who come here from farther down the river.

Physically, our women are generally rather above the medium height, well built, and robust. They are not black, but chocolate color, and a few very light brown, the lightest, the Bafoto, of a yellowish hue. The Ngombe are the handsomest, and the darkest in color; while the Mongo and Baenga come in between. Many have really pleasant faces, but very few would reach our ideals of beauty. Their freedom of movement and lack of clothing tends to develop the figure, and gives a natural and graceful carriage to the younger women, which might well be envied by the more civilized. But, tho generally strong, these women are susceptible to the ordinary aches and pains of womanhood, and the coughs and colds, chills and fevers, to which others are liable in this climate.

Mentally, Kongo women are on a low plane. As children we can teach them to read and write, but, when grown up, it seems a hopeless task to teach them anything. They have

very little thought, and practically no forethought. The most important subjects that attract attention pertain to the family with whom the woman is connected either by birth or marriage—her children, garden, cooking, and the beautifying of her person. Savage tho she be, she gives a good deal of attention to appearance and fashion, even tho she has very little dress, Mongo women wearing only a few leaves and beads, while the Ngombe women generally are content with the beads, minus leaves. But happily those of both tribes who live near us, and have dealings with the whites, are improving in this respect; many wear the native grass petticoat, or European cloth, tho the improvement is due oftener to pride than to modesty. Almost all the women are clever at their own modes of hairdressing, and have quite a variety of styles, some of which will be seen in the accompanying photographs. After being plaited, the hair is generally smeared well with palm oil and "ngola" (powdered camwood) and scented with the powder of a sweet smelling nut, named "baimi." Brass anklets, some small, some reaching almost to the knee, are much in request; as also are armlets, and even very heavy necklets. These at times cause terrible sores, but apparently pride feels no pains, for they are not discarded. These ornaments are not the property of the wearer, but of her husband, and are taken from her at his will.

The strangest thing about these women, mentally, is, that they have no desire to rise higher, or to be in any way different. The answer to whatever we say to them on the subject is: "This is our way; our grandmothers did so, and our mothers learned from them; they taught us their ways, and so we do as they taught us. Your way may be good for you, but we prefer our own."

As to religion, as we understand it, the Mongo native has none. All, both men and women, are bound by a system of superstition, fetichism, and witchcraft, and a strong belief in spirits, whom they seek to appease and render favorable to themselves by means of charms, and sometimes sacrifice; there is no thought of God as a person, or any real idea of worship. They believe in a system of good, and one of evil; but the good is rarely mentioned. Everything that goes wrong, even death itself, (for to a native death is abnormal), is traced to witchcraft. These beliefs, as may be imagined, bring no joy or peace, but rather misery, ignorance, discord, and endless palavers.

From birth, when the "bote" (charm) is tied around the neck to ward off sickness, to death, the native is a slave to charms and superstitions. Many kinds of food and certain portions of animals are tabooed to women, but it is significant that these are always the best parts, preferred by the men. All believe that if the taboo is broken, even by accident or in ignorance, some terrible calamity or sickness, perhaps death, will follow. In times of mourning, the women must shave their heads, wear only a few leaves, and sit on the ground. If the mourning is for a husband or brother, the woman abstains from all meats, and some other foods, for a considerable time: for is it not the husband who provides the wife with meat? When a woman dies, her husband abstains from fish, as it is her duty to provide him with this diet.

There is a vague belief in a future state, and to a certain extent in transmigration. A very notorious person may, after death, become a leopard, crocodile, or chimpanzee, and will then wreak vengeance upon those who offended him in his former state. It is considered impossible to kill an animal thus inhabited by the spirit of a man. This superstition so paralyzes the people, that much property may be damaged and many lives lost as a result. They do not attempt to kill the beasts, and even let them go when in their power. The greatest sufferers are naturally the women and children, who are more frequently attacked.

As then there is nothing in the religion of these people to uplift the soul, and nothing either present or future to fear as the consequences of sin, it is not strange that, morally, they are little better than the beasts in their forests. Public opinion, as it exists, is all on the side of wrong; and tho certain acts are considered nominally bad, the wrong is far more in being *found out* than in the *doing*. Stealing is quite general, and when caught, the culprit always says, "O no, I did not steal it; I only took it." Every one appears very shocked, and all commence to scold him, but tho they would not say so, it is because he was found out. Lying and cheating are so usual that to lie is easier to many than to speak the truth; hence the continual suspicion and quarrels amongst the natives.

Purity of life is practically unknown; there is no such thing as a single life; and a woman is only allowed to be a widow for a few days or weeks at most. Polygamy is everywhere practised, and polyandry is not by any means unknown; so that in order to have anything approaching Christian family life, the whole social system must be reformed, and the root of the whole social problem as it affects the women in this part of the Kongo, is the marriage system.

To show a woman's position in the household, it is needful only to give a glimpse of her daily life. There is no late rising in this country; the sun and everyone else is up before six o'clock. Very soon the slumbering fires are burning and the food left over from yesterday is warmed up and taken to the husband, who helps himself, and gives the children their share, each wife providing sufficient for her own children. Then the women pick up their knives and baskets and away they go to the gardens, beguiling the way with gossip on various topics. Arrived at the gardens, which are merely clearings in the forest, with the undergrowth burnt down, the manioca, yams, maize, plantains, etc., planted in its place, they begin to weed, sow seed, and dig the manioca and yams needed for food. Men do no gardening, except to clear the forest. About 11 o'clock the women come back to their huts, heavily laden and tired out. After an hour or two of rest, the manioca must be peeled and taken to the river to be steeped in its waters four or five days, to remove the poison which exists in the raw root. A basketful of steeped manioca is brought back, then water must be fetched from the spring and firewood from the bush, and the time has come to cook the evening meal. If the husband has been successful at the hunt, there will be meat for supper; or the children may have caught a few mud fish, or better still, at the right season of the year, there will be

caterpillars, or palmerworms, the greatest delicacy obtainable. These, with a little salt, obtained from the white man for an egg, toko (cooked manioca), greens, palmnuts, or yams, form a plentiful evening meal, when procurable; but more often there are

THREE BONGANDANGA WOMEN, MONGO TRIBE

but one or two dishes, and sometimes no meat for weeks. Supper over, the family chat together over the fire for a while, and about 7 or 8 o'clock all retire to rest; except at full moon, when they indulge in dances, some of which are so immoral as to be indescribable.

On such a day as I have described, there have been no palavers, as the family are at peace with one another. Often enough it is far otherwise; quarrels are carried on for many days, the wife refuses to give her husband food, and the whole family, perhaps the whole town, is in an uproar, taking sides about it; even fighting, if that is considered the best way to settle it.

Imagine a baby girl born to one of these women; we hear the news, and a day or two later go to visit her. We find her sitting in the hut with the baby, which is shown around and duly praised and talked about, as a more civilized baby would be. We present a packet of salt, and are asked to give the baby a name. This is a matter of politeness, as in all probability it has one already. Tho innocent of clothing, the health charm is around the baby's neck to insure strength to her. There is always rejoicing over a girl baby, as she will bring riches to her father when she marries. Before she reaches the age of five years she will be betrothed to some one, perhaps old enough to be her father. This man passes over to the father some brass rods and other riches, and the child is reckoned as his wife. For a time she lives with her mother, paying visits to, and receiving visits from, the husband; but when about ten years of age she goes to live at his home. Often this is the beginning of trouble. The girl has had no voice in the matter, and does not get on well with her husband. They quarrel, she says she will not stay there, and goes home. The husband calls for his pledge money back, and the girl is given to another man as his wife. This may take place several times; the result is a complication of palavers, and much trouble over money matters.

By the time she is fifteen, or a little more, this girl may have become a mother, but as society is at present, children seem no tie between husbands and wives. Very little, if any, true love exists, and there is constant suspicion of each other's fidelity, too often well founded, and frequent disputes and quarrels. While these last the wife either punishes the husband by starving him, or goes off home for a time, staying either until her anger is appeased, when she walks back as tho nothing had happened, or until her husband takes her a present of a fowl, salt, or finery, and so wins her favor for a time, and she returns with him. But when this happens fre-

quently, he gets tired of it and gives his wife permission to call another husband. As soon as possible the wife gets a friend to go and call her lover, as it is not good form to go one's self. The friend who goes is called a "bonengi," and is dressed up in all the finery she possesses or can borrow, her body smeared with camwood powder, her hair dressed fashionably, beads, anklets, and bracelets piled upon her, and she starts off to the house of her friend's paramour. Having arrived, she sits down in the house, and after the customary salutations are exchanged, begins to talk about all kinds of subjects, and at last, as tho it is quite an afterthought, says: "O, so-and-so has sent me to call you to take her as your wife!" The statement gives no surprise, for everyone has known the purpose of the visit, and probably the sender; as not infrequently these things are arranged privately beforehand.

If the woman is known to be a bad character, the man may refuse; but generally he says, "Very well, take this spear to her husband, as an earnest. I will come and settle the palaver." If the husband accepts the spear, he is bound to enter into negotiations with the other man as to the disposal of his wife. The new husband passes over to the old one sufficient money to cover the original pledge money paid to the father, and the various presents which have since been given. When this sum is paid in whole or in part, and satisfactory agreement made as to the remainder, the woman becomes the wife of the man she called, and goes to his home.

If a husband dies, the wives are reckoned in the inheritance, and are divided among the heirs, like other

TWO BONGANDANGA WOMEN, NGOMBE TRIBE

goods and chattels, without any respect to their own wishes or ideas of propriety. Occasionally a woman is left a widow in old age, and none of the heirs care to take her as an inheritance. Then, if she has a son, he will take her to live with him, and she will be treated with a certain kind of veneration as his mother, especially if he be a chief. These are the only conditions under which a Mongo woman ever enjoys the respect of her people; and very few ever live to attain this position. The majority do not reach any great age, and should an aged widow have no son to care for her, she becomes an outcast: useless, valueless, and therefore uncared for in life or death. After the death of such a woman, it is difficult to find anyone willing to bury the corpse. Everything is done with unseemly haste, with no pretense at sorrow or mourning; and that is the end; there is no one to care. If the dead woman was the wife, daughter, or mother of a chief, there is a great show of mourning made by the family and professional mourners, with ringing of bells and crying. At intervals one hears the mourners chat and gossip, and laugh heartily, but soon they return to their orthodox wail. At night there are unnameable dances, cursing of the corpse, and often a feast. If a man buries his wife, he lays himself open to the accusation of having kill-

ed her; so the corpse must be taken off to the home of the woman. It is rolled in cloth and native mats, and fastened on two sticks which rest on the shoulders of the bearers, who run as fast as they can, and are followed by friends and relatives, who wail and call out: "You are going home! You are going home!" Another dance is indulged in at night, and the body

NATIVE WOMAN, MONGO TRIBE, BARINGA DISTRICT

buried in the forest on the morrow. After the interment, all goes on as usual; her few possessions are divided, and there is scarcely another mention made of her name. And, humanly speaking, that is the end.

Could anything be more sad or shameful than the condition of these sisters of ours? The reader will surely ask, "What is being done for them? Are you not trying to lift them up from these terrible surroundings?" Yes, we are trying to do the only thing which can do any good—telling them of Jesus, who died for them, and lives to save them. We visit them in their homes, and hold service in the towns, which they attend in very good numbers, and listen intelligently; they come to the Sunday services at the station, and so have frequent opportunities of hearing the Word of God. We also try to show them by our lives, as well as our lips, what a Christian life should be, and may be, so as to raise their ideals, not to an European, but to a Christian standard. There are two great difficulties in our way. One is indifference. As we tell of Jesus and His love, the women seem interested and listen well, but when we come to apply the truth and speak of individual sins, there is a general assent, and the subject is adroitly turned.

As has been said, they are quite content with the present state of things; they have no desire to become like us. For instance, they always walk behind the men, and carry all the heavy loads. One day a missionary took the load off a woman's shoulders and gave it to her husband, explaining that we thought that the better way. The woman became very angry, saying: "That is not our way; why do you give me shame? That will not do, white man." She took the burden from her husband, shouldered it again, and walked off as before. The same thing happens with regard to every one of their customs, by which they are so bound.

But in spite of these difficulties, some do become interested, and for four years a most successful women's meeting was held here weekly. During the last two and a half years, owing to the attitude of the administration, all our work has suffered, not least the work among the women. Several women are members of a class for enquirers, at which they re-

ceive special instruction, and from which, after long probation, they are received into church fellowship if they prove consistent in life. There are five women in church fellowship at present, but several have passed into the glory land, who lived for Jesus here, and are now serving Him there.

The name of one of these converts is Bosali; she is about thirty years of age. In her early days she lived just such a life as has been described above; was betrothed, married, and became the mother of one little boy. After this she quarreled with her husband and called a man named Elongama, who lived near the mission. At first there was much jealousy between Bosali and a former wife, Bofaiya. This led to palavers, and Bosali became so troublesome in the town that she earned for herself the name of "Efele," (whirlwind). Reasoning with her seemed of no avail, and for a long time she would not attend the meetings and laughed at all who did. At last, to everyone's surprise, she began to come regularly, and gradually a change came over her, and we saw with joy that what all else had failed to do, the Gospel was doing. Not long after, Bofaiya died, leaving a little girl about a year old, and three older children. Bosali became a mother to them all, and under her care they throve well. In October, 1902, Bosali was baptized and received into church fellowship; and fortunately for her, her husband, tho not in sympathy with her, did not oppose her Christianity, knowing it made her a better wife. Bosali has her failings, and has made mistakes, but we believe she lives up to her light, and testifies to other women by lip and life.

Just now she is passing through a testing time. Her husband has died, his goods have been divided, and here is the trial—what about his wife? Custom says she must become the

MAN AND WIFE, BARINGA

wife of a lad to whom she has been a mother all these years, and his relatives are determined to enforce it. She feels it is wrong, and has refused; she went away to her mother, only to be fetched back. She asked to be allowed to call a more suitable husband, but his pledge was refused, and she is not allowed to go to him. She says: "I am God's child. I want to do what is right, but they will not let me. What can I do?" She is powerless, and so are we, except that we can pray, and our God is a prayer-answering God. Will not others join with us in prayer that a way may be opened to put an end to this terrible and degrading system?

MONGI, A NATIVE OF BONGANDANGA;
Mongo tribal marks on forehead and chin

Another of our members is named Boluka. She was the wife of our evangelist, Bamboli, who died of smallpox, Christmas, 1901. He had no son to inherit, so his younger brother, Bolombi, came and took his wife, and she went to live with him near Ikau, our next mission station, 120 miles away. We have seen and heard of her frequently, and the news has always been good. Three months ago we saw them both, looking so happy, and Bolombi told us how he had been brought to Jesus. He saw that the old deeds were wrong, and so put away his four other wives, who were not Christians; and now, he and Boluka are both members of the church at Ikau, to which she was transferred when she left here. He is also seeking to start a school in his own town, to teach the children to read. Let us praise God for Boluka's influence, and ask that many more may be raised up to do a similar work.

Our greatest need is *prayer;* prayer for an out-pouring of the Holy Spirit on all our work, that He may convict of sin and lead to the Savior. Nothing but sound conversion will change the state of things. There is, in what we have written, no over statement, and these things are taking place every day. God *has* saved some; He *can* save to-day, and we believe He *will* save many more of these women for his own glory!

WOMEN'S DANCE; TAKING POSITIONS

THE UNOCCUPIED DISTRICTS OF INDIA

BY ARTHUR NEVE, F.R.C.S.E., C.M.S., KASHMIR

The Northwest

One of the most rising sea-ports in India, tho it has not yet attained a first rank, is Karachi. It remained for long undeveloped, with an indifferent harbor, tho a fine bay, and with a restricted commerce, for want of communications. Indeed, these are still incomplete, for there is no railway communication with the adjoining Bombay presidency. The reason of this is not far to seek, for Eastern Sindh might be called the Sahara of India, and vast as is the area of Sindh, the population is very sparse, except along the narrow, fertile strip, bordering the Indus and its tributaries. In olden days the Indus flotilla supplied the chief line of communications, and the towns clung to the banks of the fertilizing river.

The Church Missionary Society occupied Karachi in 1850, and Haiderabad, the chief town of upper Sindh, six years later. The first missionary, who still survives, was the Rev. J. Sheldon. But it has from the first been an undermanned mission; a sort of appendage of the Punjab, and the outward success has been very small. Probably at no time has the clerical staff of the mission exceeded five, and it has often been reduced to three, or even two. This is not what can be termed effective occupation for such a large province with a scattered population. There are schools to be superintended, two or three small congregations to be pastored, and other routine duties, which must greatly restrict the opportunities of effective aggressive evangelistic work, even in Karachi City, Haiderabad, or Sukkur; so that other towns such as Shikarpur, and Khaipur, Larkhana and Rohri are quite neglected. If this is the case with the towns, how great must be the spiritual destitution of the villages! The Shikarpur district has 1,000,000 souls; the Haiderabad district 750,000.

It would be about 350 miles in a direct line due east from Karachi before any other mission station was reached; the line would pass through Thar and Pakar, skirting the great Rann of Cutch, and through part of Southern Rajputana. To the northwest from Haiderabad, a line would pass through the absolutely unoccupied native states of Jeysulmir and Bickaneer, 600 miles distant, before arriving within the sphere of the American Presbyterian Mission, which works the Ferozpur districts. The greater part of this region is a sandy, semi-desert. Jeysulmir has a population of only 110,000 in an area of 16,500 square miles, and Bickaneer a population of 500,000 in 22,000 square miles.

Adjoining these and stretching for 300 miles along the south bank of the Sutlej river, is the more populous state of Bahawalpur, in which there is no European missionary, altho it is on the main line of railway to the Punjab, and is intersected by the direct line to Bhatinda and Delhi. It would only distract attention from the bolder and more salient facts, if I were to mention all the smaller towns in this great neglected province. Here are *three and a half million* people, of whom not *one-tenth* can, as yet, be reached by the existing methods of evangelistic work. There is not a single medical missionary, not a single purely itinerant missionary, and it is probable that of the present staff of four only two can preach in Sindhi,

which is the dialect universally spoken throughout the province.

A striking passage in the last annual letter of the Rev. A. E. Redman shows how the burden and the need is realized by those on the spot. Writing from Sukkur, where he is quite alone with a congregation of only 56 native Christians (and these have come almost entirely from other parts), he says:

"My station has a population of 30,000 non-Christians. As I write, I lift my eyes and without rising from my chair I see, separated from us only by the Indus, another town of 9,500. Travel north-west only twenty miles by road and you will arrive at Shikarpur, and be in the midst of 50,000 people. Travel on ten miles thence, and you will be in another town of 6,500. Or, start from Sukkur by rail, journey about two and a half hours, and you will be in the 'garden of Sindh,' populated by 14,500, all 'hiding themselves from the presence of the Lord God.' The whole area of the district is 8,000 square miles, and the population 1,018,000. Among it all there is neither mission school nor institution of any kind."

It surely needs no further words to intensify the significance of these facts. Are there none to whom they appeal as a personal call? I can not doubt that the C. M. S. would welcome the advent of the missionaries of any other evangelical society, which would guarantee continuity in the work and observe the true principles of inter-mission comity. Probably it would be the wisest plan to arrange a territorial division of the Hinterland, and in a town the size of Karadir there must be room for fresh effort.

The lapse of a century has blotted out much of the romance of Southern India, and in spite of a few gallant episodes, it is difficult to realize the romantic amidst the dreary sand wastes of Sindh; but when the lofty mountain barriers of India, shadowy and half hidden by dust haze, quiver on the horizon, they seem to draw out the soul to tell of never seen, unimagined charms. Their romance is a living one, for beyond are the *closed lands,* where Llamaism or Mohammedanism endeavor to cling to the tenth century, and to shut out not only Christianity, but all light, and civilization, and progress.

Surely, Britain owes a great depth of gratitude to Him who ordained that the Indian Wardens of the Marches should be such men as Abbott, of Hazara, Edwardes, of Peshawar, Reynell-Taylor, and Nicholson, to mention but a few of the chivalrous names that will ever live in Indian annals.

The regions of the frontier from Beluchistan to the Pamirs, have, within the last two years, been consolidated as one territory, under the name North-West Frontier Province, and with a flexible semi-patriarchal organization, suited to the wild, warlike tribes, chiefly bigoted Mohammedans of Pathan origin, which occupy the valleys of the Suleman range, the Hindu Kush, and the Black Mountains. It is a sway free from red tape—the rule of a stern sword of justice, wielded by a soldier of the true knightly type, Hon. Col. Deane. Political relations are controlled, roads guarded by local militia, trade must be free, but—among themselves they are at liberty, at least in the outlying districts, to "run their own show." Their domestic concerns are left strict-

ly alone. It is an arrangement that, in most places, prevents the missionary from "following the flag."

Here and there from thirty to fifty years ago, the C. M. S. planted its isolated stations. The points chosen were strategically sound; Peshawar commanding the mouth of the Khyber; Bannu the Kurram valley; Dera Ismail Khan, and Tank looking into South Wazeristan and the Gomul valley; further south, Dera Ghazi Khan for the southern Derajat and the Beluchis. But the outlook—how vast! Nothing beyond on the west till we come to the scanty missions in Persia, and then, too, how far apart from one another; and alas! how scantily manned. True, that of recent years the medical staff has grown, but the clerical has been weakened more and more by transfers and withdrawals. All these mission stations are Trans-Indus, and most emphatically *there is room for an equal number of Cis-Indus mission stations,* with their base on the railway.

Hazara

A more attractive field of work is the Hazara district—wedge-shaped, its base on the main line of the N. W. railway from Rawal Pindi to Attock on the Indus, and its apex tapering away to the north between Kashmir and Chilas. Many of the mountains are above the line of perpetual snow, and feed glaciers; the upper valleys are rich pasture "alps," for the flocks of the Gujars and Lyeds of Khajan. Even the nearer mountains, those close to the railway, are forest-clad on their northern slopes, and between them lie the broad, fertile plains of Agror, Manseahra, Abbotabad, and Khanpur.

The older population consists of Gujars, Kharals, and Dhunds, with a scanty sprinkling of other Mohammedan tribes, and still fewer Hindus; these last only to be met with in the towns. Pushtu is commonly spoken, but the local dialect is known as "Hazara," and is akin to western Punjab. Abbotabad has been fitfully worked by the C. M. S., and occasional tours have been made by missionaries through the heart of the district; while ladies of the C. of E. Zenana Society work at Abbotabad. But, as a whole, this great attractive district with 700,000 village people, and its four or five small towns, must be classed as one of the "unoccupied fields of India."

North of Peshawar is the populous Swat valley; beyond that, Bajaur, and then again Chitral, where there is a permanent British garrison. But to missionary effort the door seems as much closed there as in the petty republics along the Indus, such as Tangir and Darel, or in the chaotic tribes of the Black Mountains. Bigotry is strong, and it is only a few years since the moullahs preached a "Jihad," and thousands of these fanatical Moslems poured down the mountain gorges, confident that they would sweep away the infidel English. All through these wild mountains of the north-west, it is much the same; and tho here and there the Imperial Power may be represented by a young British subaltern, and a petty escort of Sikhs, or local militia, yet is the rule of the lightest description, and there can be little doubt that the advent of the missionary, if it did not of itself produce a religious conflagration, would be *made the pretext* for the first tumult that arose from whatsoever cause.

The Dard Tribes

The people of Chitral, Gilgit, Hunza, Nagyr, Astor, and Chilas belong to the Dard race, and are far less bigoted than the Pathans. But they belong to rival sects, Suni, Shiah, and Maulais, and each valley seems to speak a different dialect.

Many years ago I advocated the sending of a band of evangelists, who should travel over this wide and wild mountain region, studying its dialects, and going here or there, according to the openings they might find. Since then the adjoining district of Baltistan has been taken up by a brave little company of Swedes, women as well as men, connected with the Scandinavian Alliance. Still further up the Indus valley, at Khalatse, as well as at Leb, the Moravians have taken up work. And so the unoccupied field is less extensive, but also simplified by the start of work among the Thibetan tribes. But the C. M. S. has been unable to extend its Kashmir work, and the Dard races remain practically untouched. In view of the political difficulties, and the nature of the country, with its scanty, scattered peoples, and remembering the needs of more accessible and densely populated regions of Africa and China, I should hesitate to push the claims of the place "where three empires meet."

Poonch

Between Kashimur proper and the district of Rawalpindi, and occupying the outer hills and valleys of the Pir Panjal range, is the small feudatory state of Poonch. The population is about 50,000, of which a large proportion are Gujars, or cattle-herders, living in scattered mountain hamlets. Except Poonch, where lives the Raja Bulder Sing, there is no other town. Much of the country is strikingly beautiful, and also healthy; for if the rice-growing valleys are somewhat hot and malarious in the late summer, the uplands are bracing and cool, and at such seasons the valleys are almost deserted. In winter the snow seldom lies below 4,000 feet. Special permission would be needed to reside in the state, but no adequate ground could be alleged for refusing it. In times past the northern valleys of the state have been visited at rare intervals by the Kashmir missionaries, and the southern skirts of the state are touched by the American U. P. mission.

Rajaori

A mission center for working this populous region might well be placed at Rajaori, itinerating from the Shelimi river on the west, the Aknur and the Chenab on the east, where it would come into touch with the Scotch Church mission at Jammusia, and Lalkote. Even in this district, measuring some ninety miles from east to west, and thirty miles from north to south, the population is not homogeneous, and several dialects are met with, but these are all akin, as Mr. Grahame Bailey, a talented linguist of the Scotch mission, has shown.

It is to be regretted that this district can not be occupied by one of the two societies now working on its southern borders; but both are, alas! too undermanned to attempt such an extension. Still there are manifest tokens of God's blessing upon their labors, and as the native churches grow in numbers and zeal, surely we may expect that He will call some of Punjab Christians to the noble task of being the pioneer evangelists to their hill-brethren.

On the same subject we have a paper from J. Tunbridge, C. M. S. missionary, Kangra district, Punjab.

Kulu

This country is situated in the mid-Himalayas, and forms one of the six subdivisions of the Kangra district of the Punjab. It consists of a series of narrow valleys, shut in by huge mountains. The inhabitants are almost exclusively Hindus, numbering 119,000 in 1901, covering an area of 6,374 square miles. There are 360 Hindu temples in the land, some 150 being endowed by lands given by pious Hindus, and mostly dedicated to local deities. The people are purely agricultural; very simple in habits; ignorant, superstitious, and clannish. They are fond of truth, but in parts of the country only. Lax marriage relations and immorality are their predominant sins.

A small community of about fifty Christians on private land of an American lady, occupies Ani, at one extreme out-of-the-way corner on the borders of Suket native state; but as this is not evangelistic or aggressive, and is a private concern, it can scarcely be termed a mission. Missionaries from Kotgarh and Kangra (C. M. S.) have made occasional tours in Kulu and found themselves everywhere warmly welcomed, especially when accompanied by a medicine chest and magic lantern. The people have unbounded faith in the missionary's healing powers. A medical missionary years ago labored in the country, and is gratefully remembered still. Several attempts have been made to occupy Kulu, but no one has remained in possession. From personal acquaintance, extending over more than ten years, the writer is convinced that the land is ripe for the Gospel.

It is healthy; the rainfall is about forty-five inches only; snow falls in winter and blocks all passes but one. English fruits of all kinds flourish, and there is a small European community. Being under British rule, it is a well-ordered and peaceful country. The Church Missionary Society has neither the men nor the means to take up the work. There is a large floating population in spring and autumn, traveling to and from Central Asia, via Lahaul and Leh, and of pilgrims from the plains, who visit the springs and sacred shrines of Kulu.

Mandi and Suket

These are two native states in the Punjab Kangra district adjoining Kulu, and under British protection. The populations are about 170,000 and 55,000, respectively, and their areas, 1,131 and 403 square miles. The country is mostly sub-Himalayan, but some of the hills run up to 10,000 feet adjoining the Kulu borders.

The people of both states are almost solely agricultural, tho in Mandi there is much unworked mineral wealth, salt being the only thing they export. As in most native states, idolatry and superstition reign supreme. The very occasional visits of outside missionaries alone disturb the slumber of ages. Secret believers of very high caste and position have long existed in one of the states. Many others are reading God's Word and teaching their children its truths. The Rajah of one state is very bigoted, but the young Rajah of the other has been educated in the Punjab Chiefs' College, Lahore, so should be more enlightened than his late father. The people are everywhere accessible; only a resident missionary is needed.

MISSIONARY EDUCATION IN THE SUNDAY-SCHOOL

BY WILLIAM BYRON FORBUSH, PH. D.
Author of "The Boy Problem," "The Boy's Life of Christ," etc.

The place of missions in the Sunday-school at present is unsatisfactory. Education in missions is no definite part of the school curriculum. Giving is too general to arouse interest or sacrifice, and is sometimes not clearly differentiated from the paying for quarterlies. Missionary money often goes to minor or miscellaneous causes which, failing to secure attention elsewhere, besiege the Sunday-school. Yet here is the central place in the Church for missionary education, because all the young people at some age are here, and there are fewer castes and cliques in the Sunday-school than in any of the other young people's organizations.

The effort in all the grades should not be so much to secure a quarterly missionary lesson, or a supplemental missionary lesson, as to suffuse among all the spirit of the Kingdom.

Let us premise that the school has adopted a simple schedule of benevolences which is confined to the leading missionary societies for which its own denomination is responsible and has been assigned to the care of definite missionaries or definite children under missionary training.

The Primary Room

The theme of study in the Beginners' and Primary Classes is almost universally "God's Love and Care," and the "Duties of a Young Child of God." The methods are the story, object-lessons, and physical activities.

Missionary education comes more easily into these grades because the new courses are more elastic than those in "the main room" of the school. In many of them God's love for all men and the physical wants of other peoples are already taught as a natural integral part of the course. The child-life of many lands is a ready topic of interest, the folly of idolatry is shown as God's real nature is revealed, and some information is communicated as to the sorrows of infanticide, child slavery, Indian widowhood, and famine. Stories, curios, pictures, and costumes illustrate the teaching. The Orient pictures and the missionary postcards mentioned in the last article will be found useful to give to the children to take home.

The giving in this grade, as in the home at this age, will be directly for hunger and need. If it is necessary to break away from the scheme of benevolence of the rest of the school in order to make this prominent, such undenominational work as that of the Grenfell Association for Labrador or of the Ramabai Association in India is appropriate. If the giving is to a child, her portrait must be constantly in the room. Giving, as in ancient Israel, is to be a joyous act, one to which trumpets are the appropriate accompaniment. The birthday thank-offering is, therefore, of especial propriety, a missionary gift. The children should have carefully explained to them where and how the money goes. The route between their own pockets and the collection box and the heathen is not always clear, and they have often some latent incredulity as to its safe arrival.

The Childhood Grades

Here the theme of study in the model school is the Law of God, and the story of God's people in the Old Testament is the favorite text-book. The ages here are from eight to twelve. In the large school the child is in an intermediate room, in the small school he is already, by ten years of age, out in the main room. This fact modifies any advice upon the subject.

The ideal methods of Bible study now are by the use of continued Bible stories, small pictures in the class, and travel study. Mission study, which is never to be separated from Bible study, comes in naturally now as an extension of the story of God's people into other lands, by a comparison of habits of the Bible people with the Orientals of to-day, among whom the Gospel is being preached, and by a comparison of Bible heroes with later heroes of the Cross. As this is the adventure period of life it is worth while to note that it is the adventures of missionaries rather than their personalities that make an impression, and, as it is the geography period rather than the history period, that it is many striking facts and much color rather than a historical order of events that are important.

This raises the question both in this grade and in the main school as to whether we are to depend upon what missionary instruction the teachers may do in the regular courses as they realize that the Bible is throughout a missionary book, or whether we must have quarterly or supplemental weekly lessons. President John F. Goucher suggests the first three months of every year as "the natural time for the special study of missions. It is just after the anniversary of Christ's advent, when God sent Jesus on His mission to save the world."

The teachers, it must be confessed, can not be trusted to do this work if it is only incidental to a regular Bible course. Some do not want to do it and most do not know how. The lesson-helps, which they read, do not emphasize the missionary appeal. I think this much must be led by the school officers and be special and anniversary in character. Miss Brain suggests "Hero Sunday," which is excellent. The whole hour should be given to the matter. The room should be decorated. If there is an orchestra in the school, now is the time for it to discourse music. The Mission Band, or other society of young people that meets week days, should help prepare the program. If there is a special offering, there should be preliminary information about it, and envelopes for home collections should be distributed beforehand. Everything should be done, not primarily for the sake of any missionary cause, however important, but for the sake of a session so inherently interesting that the children shall anticipate its recurrence. It can not be too strongly emphasized that the heart of missionary pedagogy for children is interest. As Secretary Conklin says, he would not ask for an offering from a church of adults until the people themselves cared enough to propose it, so I would not ask gifts from a Sunday-school until I had taken pains enough to be sure that the children were eager to give.

The Adolescent Grades

All this that has been said about missionary teaching on special days applies, of course, principally to the main room of the school, in which the

adolescent grades are found. Some particular remarks are to be made about these grades, however. Here the theme of study is the Gospel, and the Lives of Christ and of the Christian Heroes are the usual text-book. This is the history period, and the young are ready now to get a consecutive sweep of history. The study of the book of Acts ought to be followed by its continuation in the History of the Church and of missions. This should become an integral part of the curriculum. This is the hero period. The Crusading Idea is prevalent, but it is best illustrated not in the historic Crusades, but in the pioneerings of the Cross. Now it is the man more than the adventurer who counts, and as the youth learns through biography to define who the Christian is, he must learn to see also who the missionary is, and that he is the same man. This is the great conversion period, and the essential attainment to be desired is not an emotional, selfish experience, but a recognition of the brotherhood of the family of God.

The class now is the great social integer of the school, in which the gang spirit is rife, and if there is a class treasury the teacher may find it wise to foster class objects of benevolence.

As the week-day extension of the junior grades was the mission band, so now the week-day extension of the school is the Christian Endeavor Society, is the boys' club, or girls' guild, in which the teacher will desire to find himself with his whole class.

Among the Adults

Here is where many churches will locate their mission study classes when they find that in their crowded life there is no free evening for the work. The progressive school will develop out of this its missionary normal course and class, to furnish teachers for the school. Here will be found the broad outlook which bends toward Christian unity, in a study of men and fields more than of "the Board" and "the Cause."

Helps for Missionary Study in the Sunday-school

The material is meager, but it is coming fast.

Some of the Beginners' courses, notably those published by the Baptists, contain missionary material.

"Missionary Chalk Talks for Primary Classes," published by the Presbyterian Women's Foreign Board.

The Young People's Missionary Movement, 156 Fifth avenue, New York, publishes a dozen illustrated post cards on Japan with a dozen brief lessons printed on the back.

I have found only two courses definitely designed for use in the main room. One is an excellent handbook of six studies, designed to be used in the classes as preliminary to a lesson from the platform, entitled, "Missionary Studies for the Sunday-school." It is written by George Harvey Trull, and is published by the Foreign Missions Library, New York. A second series in two grades is in preparation.

Another course, designed for platform use, is called "Missionary Programs. Series No. 1." It has just been issued by the Young People's Missionary Movement. For study of missions in special countries the best handbooks are those that have been prepared for junior mission bands. "Japan for Juniors," by Katherine R. Crowell, published by the Woman's Board of the Presbyterian Church, 20 cents, is the best of a particularly good series. The Congregational Woman's Board of Boston have a less elementary series on different countries, at 5 cents each.

For a biographical course Beach's "Knights of the Labarum," and Shelton's "Heroes of the Cross in America," published by the Student Volunteer Movement, would be suitable. A selected course might

be made by using the leaflet biographies that have been published by different boards and publishers. The best are "The Soldier and Servant Series," published by the Church (Episcopal) Missions Publishing Co., Hartford, 5 and 10 cents, and "Missionary Annals," published by Fleming H. Revell Co., New York, 15 cents.

For the senior students or the mission study class in the school the books of the Student Volunteer Movement, the Young People's Forward Mission Study Committee, and the Women's United Study Committee are appropriate.

For teaching missions on special days by the stereopticon there is a series of "Stereopticon Lectures on Foreign Mission Lands," published by the Foreign Missions Library. Price, 10 cents. The Presbyterian Home Board has a series on domestic missions, of which "Our Country in Pictures" is an excellent example. The accompanying lantern slides may be rented at the same place.

A Missionary Museum

Every Sunday-school should have a museum as well as a library. This should have at least three departments, the Old Testament, the Life of Christ, and Missions. For a description of the way to fill the Scripture sections a booklet by the present author, published at three cents by the Pilgrim Press, Boston, may be secured, and some of the suggestions as to manual methods will be helpful for the missionary section.

While the whole school is to be enlisted in the collection of articles for the missionary museum, separate classes may be made curators for special countries. As many things as possible should be gathered at home. Picture post cards, photographs, pictures cut from the missionary magazines and curios given or loaned by friends who are travelers will make a good beginning.

Missionaries are very busy, but they are able in the course of time to pick up a good many little things for such a collection. Money both for purchasing and forwarding should promptly be sent in advance.

In northern India and some other countries little clay figures are made representing the dress and occupations of various people. They are easily broken, but are cheaply replaced. Articles of handicraft are comparatively more expensive than culinary and household articles, tho they are all less expensive than corresponding articles in America.

Post cards can be obtained in all large cities, but views of places and persons and incidents in a special field can only be obtained with a camera. Dr. Wilton Merle Smith, the great benefactions of whose church are so well known, testifies that nothing, not even letters, counted as much as the camera in helping the interest of his people in the work. This church frequently invests considerable money in obtaining photographs for lantern slides. The Sunday-school should see that its missionary has a good camera, in warm climates a plate camera.

Many missionary fields now have local missionary, religious and Christian Endeavor magazines, which will be worth subscribing for, like *The India Christian Endeavor.*

This museum, collected by cooperative effort, should be publicly dedicated, and opened for exhibition to adults. It will instantly and permanently affect the whole Church in its interest in the affairs of the Kingdom.*

* For guidance in gathering and displaying either a missionary museum or a loan collection from the board we must turn to the Church Missionary Society of London, which has carried the latter feature to great success. The handbook is entitled "Manual for Stewards at Missionary Loan Exhibitions."

AN AMERICAN MISSIONARY STATESMAN

THE LIFE AND WORK OF DR. DIVIE BETHUNE McCARTEE

BY ELI T. SHEPPARD, LL.B.*

The long and eminently useful career of Dr. McCartee in China and Japan, affords one of the most conspicuous and happy illustrations of the priceless value of high personal character, joined with comprehensive ideals, in the field of missionary effort. Students of missionary work, the world over, have been struck with the immense influence and subduing force of personal character in every department of that work. Not only the vigor, but the very existence, of American Protestant missions in the Far East seem to center about the personality of a few individuals like Drs. S. Wells Williams, W. A. P. Martin, McCartee, Hepburn, Verbeck, and Brown, — men supremely endowed with force of character combined with unselfish zeal and undying enthusiasm.

The history of American missionary enterprises, in both China and Japan, since the middle of the nineteenth century, affords a striking illustration of this providential fact, that, at the most critical epochs in those countries, men like these have been at hand; and their influence has been singularly instrumental in shaping the course of events, momentous in history.

During his fifty-six years of connection with China and Japan, terminated by his death in San Francisco in 1900, Dr. McCartee gained such practical knowledge of the language, literature, laws, institutions, and religions of these countries, as only comes from long and intimate study and friendly contact. He believed the inward corruption and downward tendencies of Oriental life could be arrested only by Christianity; but that zeal and preaching alone would not effect these desired ends. Christianity must be not only preached but exemplified in many ways to produce a fundamental change in the national life of a people possessing an antique and petrified civilization, culture, and philosophy. The work of undermining the existing colossal fabric of misbelief, demands some methods different, perhaps, from those which may be successfully employed among races more rude and barbarous.

He did not think these highly civilized Asiatics would "fall like ripe fruit before the first breath of the Gospel." No one could be more assured than he, of the supreme importance of individual conversion in order to national regeneration; or more assiduous during the greater portion of his life in the East, in sowing broadcast the Gospel seed by direct evangelization, the printed page and informal converse. But, like his friend, S. Wells Williams,† he felt that many "subsidiary means" must be employed by Christianity to secure the

* Col. E. T. Sheppard, U. S. Consul at Tientsin from 1869 to 1876, was then, upon recommendation of President Grant, appointed by the Emperor of Japan as Adviser in International Law to the Japanese Foreign Office. This position he held until some time in 1880, when, on account of ill health, he resigned, and since then has resided in San Francisco. He is the author of valuable treatises upon consular service and extra-territorial jurisdiction. One of these, discussing the history, principles, practise, and abuse of *Extra Territory*, was published first as a series of articles in the *Japan Weekly Mail* in 1879. They were republished by the government of Japan, and translated into Chinese by Dr. William A. P. Martin, then of Peking. A second pamphlet is made up of lectures on the *American Consular Service*, delivered before the College of Commerce of the University of California in March, 1901, and published by the University Press. Col. Sheppard has also issued an important address on the *Future of the Pacific Ocean*. All these writings are peculiarly pertinent to the present relations of the United States with the Far East, and deserve to be issued together in a permanent and accessible form. H. W. RANKIN.

† See "Life of S. Wells Williams," p. 180.

real advance of its own principles, and their incorporation in the social organism. Scientific agencies, legitimate commerce, the telegraph, railway, school and college, newspaper, hospital, and the very presence of foreigners could all be made to serve the interests of the Gospel. Dr. McCartee was no believer, however, in what is known in the Orient as "the gunboat policy", nor did he countenance any form of compulsion as a Christianizing adjunct; but was conscientiously opposed to such a reliance upon the "worldly arm of flesh."

"American missionaries," said he, "will make slow progress in China, so long as they continue to invoke the interposition of their consuls, or call for the presence of gunboats on every trivial occasion. This gunboat policy only serves to deepen the hatred and distrust of the Chinese toward foreigners generally, and missionaries in particular, by reminding them that the missionary is forced upon them."*

Some years later, an inverted echo of this sentiment came from the Tsung-li-Yamen at Peking: "Take away your missionaries and your opium," said Prince Kung, "and we can live together in peace." On another occasion, Dr. McCartee expressed, on the subject of extra-territoriality in China, views sensible and just.

"It is the boast of Christian nations, that their citizens living in China and Japan carry with them their own national laws and customs, are exempt from the local laws and customs, and are accountable only to the jurisdiction of their respective consuls. In too many instances this doctrine of extra-territoriality is abused, with the result that the local laws and municipal regulations of the Chinese are flagrantly disregarded by foreigners in the country. This assumption of foreign national superiority is exceedingly galling to the Chinese government and people, and it is a frequent reminder to them that their country is in danger of passing permanently under the dominion of foreign nations."

Dr. McCartee was well versed in the literature and principles of international law, and his words recall the eloquent historic opinion on this subject, once pronounced by the greatest Lord Chancellor of England:

"When the Roman citizen carried with him his rights of citizenship, and boasted that he could plead in all the courts of the world, *'Civis Romanus Sum,'* his boast was founded, not on any legal principle, but upon the fact that his barbarian countrymen had overrun the world with their arms, and reduced all laws to silence, and annihiliated the independence of foreign nations."

Dr. McCartee was not alone in thinking it anomalous, that after twenty centuries the maxim which the pagan Roman regarded as "the badge of universal subjection which their warriors had fixed upon mankind," should be adopted as the maxim of Christian nations in their intercourse with non-Christian states.†

Dr. McCartee was liberal minded, widely cultivated, widely experienced among men, yet unmistakably animated by religious aims. He regarded Christianity as primarily a religious force, establishing, first of all, normal

* Comp. Circular Letter addressed to all the Consuls of the United States in China, by the former minister to China, George F. Seward, dated Peking, March 3, 1875.

† Dr. McCartee had no doubt that as a provisional measure only, and pending the reorganization of native administration, extra-territorial and consular jurisdiction in a country like China was a necessity to justice. But he wished the provisional character of the practise to be plainly avowed by foreign governments, and understood by natives, as an incentive to native reform; while his indignation at the great abuse of the system by foreigners was quite in sympathy with that of the Japanese and Chinese.

H. W. R.

relations between man and his Maker; but, by this very fact, also preeminently a civilizing force, creating the best possible conditions between man and man. The missionary he thought of as emphatically the advance herald of a higher and better civilization, one that is or may be dominated by Christian ideals. Stationed at the outposts of the pagan and Mohammedan world, and representing the spiritual side of life, he should hold aloft in one hand the Book of Life, and in the other the torch of science; not that these are of equal value, but must go together. There should indeed be a suitable division of labor, according with the fitness of men. There is work for the cleric, and for laymen, and for women, too. But in many ways, the missionary enterprise must be prepared to lend a hand in helping up less favored nations. It should follow up the precepts of the Gospel by introducing a knowledge of arts and sciences, and exemplify the social ethics of Christianity in whatever kind of work the exigencies of a particular field demand.

Dr. McCartee's life-work was, perhaps, the most lucid and satisfactory illustration of his own ideal. From the beginning of his active career, in 1844, as a missionary doctor in Ningpo, until the close of his long life, we see him constantly reappearing in fields and forms of usefulness other than those conventionally dedicated to missionary labor; but always working definitely in one direction. His old colleague at Ningpo, Dr. Martin, says of him in a recent letter:*

"I never knew any man who combined in so high a degree the labors of an author, preacher, and medical practitioner. In the earlier days of the opening of the ports, his services as a physician were called for on all sides; not by missionaries and Chinese alone, but by the mercantile community and foreign shipping. In his versatility and untiring energy he seems to have been made for a pioneer; while his long tenure of a consular post contributed much to his influence among the Chinese."

And the Anglican Bishop of North China, the Rgt. Rev. George E. Moule, who also knew him well in Ningpo, writes of him:†

"Taken all in all I suppose no missionary has more worthily upheld the character of his profession. I have always regretted that missionaries should ever consent to accept a political appointment. Much, I know, may be said on the other hand. But Dr. McCartee's singleness of aim in all relations of life was so conspicuous, that his tenure of a consular office can have done nothing but raise the credit of Christianity, and American Christianity, in the eyes of both Mandarins and people. In those early days (1844-1858) access to the higher Mandarins was denied. I doubt, indeed, whether down to the time of the Taiping troubles (1861-2) the business brought up to English and American consulates, was not conducted through the agency of a petty officer called Yung-tung, inferior in rank to a Chehien, or district magistrate, who himself is two grades below the Tao-tai, or Intendent, with whom almost exclusively Ningpo consuls now do business. But my recollection is that Dr. McCartee, through his medical skill, Chinese scholarship, and especially his character as a Christian gentleman, had won access to more than one or two of the wealthy and cultivated classes, living in and near Ningpo. If he had had something of the self-assertion which characterized some

* To his Biographer, dated Peking, February 5, 1902.

† To his Biographer, from Hangchow, June 26, 1901.

others, and less of the sense of humor which gave a charm to his conversation, he would have left a deeper mark upon the literature of missions, and in the various fields of research. But my impression of him is that no one of my missionary acquaintances won, and retained to the last, a warmer or more respectful regard from his brethren of all denominations, and from the Chinese of all ranks."

We recall his slight, simple, almost pathetic but always dignified figure—a mere drop in the great ocean of Oriental life and movement, sinking now and then completely out of public view, to reappear as often in some other and important role of activity; and as repeatedly working out results which, humanly speaking, seem now little short of miraculous.

In another place,* Professor David Murray, former Adviser to the Imperial Department of Education in Japan, has contributed an interesting memoir of Dr. McCartee, and especially of his labor there in that department. Few, if any, of the distinguished corps of American and European scholars, engaged in the educational department of Japan, have obtained greater recognition and none occupied a wider place of usefulness and influence. It would be difficult to say in which of several branches of learning he most excelled; but no one obtained a larger meed of admiration and personal esteem, whether from his pupils, his associates in the University of Tokyo, or his employers in the government of Japan.

It has been lately said of him by the Viscount Tanaka, then Vice-Minister of Education:†

"All his success in connection with our education was partly due to the wide range of his learning. But he was a man to be respected as a teacher and trusted as a friend. He was true to himself as well as to others; and whatever he did, he did it with a profound sense of responsibility. His good work for the education of Japan in the first stages of its development is never to be forgotten."

I enjoyed an intimate acquaintance with Dr. McCartee during those years of his life, and my position afforded exceptional opportunities for observing the character, methods, and influence of his labors. From 1872-1880, Japan was passing through the most critical period of her transition from the Old to the New. The whole empire was undergoing a social revolution, so complete, momentous, and swift, that the very speed seemed to threaten the extinction of the national consciousness. Indeed, many shrewd observers, altho wishing the Japanese well, feared the nation was rushing to destruction. It was a singular spectacle; the hermit empire of the changeless East, suddenly caught up in the whirl of Western progress, and rushing headlong in the race of this new destiny! A complex social phenomenon so entirely unparalleled in history was well calculated to excite the gravest apprehension as to the final result. Dr. McCartee believed that Japan could not import a new civilization as a man might buy a ready-made suit; that no foreign civilization grafted upon an Oriental state could live and thrive unless assimilated to the native parent stock. Moreover, altho immense changes in the inner life of such a highly sensitive people might indeed be effected from without, yet no mere exchange of one materialis-

* In the *New York Observer*, July 17, 1902.

† In a letter to his Biographer, dated Tokio, September 21, 1902.

tic civilization for another could bode any good, unless both were interpenetrated and fused by those principles and ideals which Christianity alone supplies. And these principles, to become generally accepted and operative, must be embodied in lives able to counteract the deep, prevailing, instinctive, and no less well deserved distrust, suspicion and aversion directed against foreigners in the East.

The Christian religion in China and Japan, in both the common and official mind, has inevitably been associated with the political designs of the West, with the arrogance and aggression of foreign states; with the greed and duplicity of foreign commerce; with the opium and coolie traffic; with the personal insolence and brutality which for 300 years the natives have suffered at the hands of foreigners from Christian lands; with the infamous lives of great numbers who claim the protection of supposedly Christian governments. All this the Christian missionary must offset by such a life and work as shall conciliate these Eastern peoples, not only to his faith, but to the very presence of an Occidental. Nothing can better accomplish this than such exhibitions of Christian character in secular affairs as must profoundly convince pagan minds that the best friends their country has are those who are Christians indeed.

In his view there was no conceivable condition of society in which Christianity was not better for any people than Mohammedanism, Buddhism, or Confucianism. Yet his profound knowledge of Oriental literature, philosophy, and history made him aware that the East possesses some institutions, and its wisdom many maxims, little inferior to those of the West. He refused to ignore the virtuous aspects of these ethnic teachings, the sanction lent to them by a venerable antiquity, or the powerful hold which they have upon Oriental character. On the contrary, he emphasized all points of agreement between these teachings and those of Christianity. He always aimed to meet the native Chinaman or Japanese, peasant, merchant, officer, or scholar, upon his own ground; and then to show how Christianity satisfied needs which, while partly recognized, are wholly unprovided for in the pagan teachings. But to enlarge upon the antagonisms involved appeared to him mischievous; while the unquestionable merits that belong to those nations and systems he recognized cordially.

This function of conciliation, and the promotion of a mutual understanding between all parties concerned, was exemplified by him with notable success in public diplomacy, in which field he smoothed the way for negotiating some of the most beneficent treaty provisions between China and Japan, indirectly affecting the relation of these countries with the Western Treaty Powers. His part was in the background and mainly unofficial—that of a confidential counsellor, whose assistance was sought and highly valued by those officially concerned. For this reason what he did was not known to the public then, and can not yet be fully told. It is better known that, in the final supression of the coolie traffic in 1872-3, one of the most inhuman evils of modern times, this humble missionary doctor was a very considerable factor; and it was not by accident or chance that in the adjustment of international disputes between China and Japan he

came twice prominently to the front. His recognized experience and efficiency in the consular service of his own country at three different ports of China, his established reputation for fair dealing and flawless integrity in both private and official relations, his great scholarly attainments, his urbanity and piety, combined with a rare aptitude for diplomatic business, more than once attested in the official correspondence of the United States, rendered him a conspicuous figure of his time, and marked him out as one preeminently suited for diplomatic employment. Besides this, in the first days of the University of Tokyo, where his chair was properly that of natural history, he for three years taught Justinian's Institutes, Pomeroy's Municipal Law, and the elements of the Law of Nations.

But all this work, however important, was extremely unobtrusive, and not widely known; and in a private letter he remarked that Dr. Martin was probably correct in saying once of him that he was "a man jealous of his reputation, but indifferent to fame." Perhaps no other foreigner ever divided so many years between China and Japan, so nearly even in the attention given to the interests of both, and continued during his visits to the United States. Certainly no other foreigner was ever better situated for understanding these two countries in their mutual relations, and points of comparison and contrast. No other ever served both countries with more loyalty to their best interests, or received a larger measure of confidence from the natives of both. Too true a friend not to rebuke their faults, he appreciated the excellencies of both, and in many ways sought to bring about the best mutual understanding. For nearly three years, 1877-89, he was Foreign Adviser, with rank of Secretary, to the first resident Legation of China in Tokyo. But the Far East as a whole, was always present to his mind, and his conception of needs, and adaptation of service, were those of a true Christian statesman.

The Viscount Tanaka Fujimare, ex-Vice-Minister of Education, and ex-Minister to Italy, a warm personal friend, knowing exactly his standing among the Japanese, in the letter above referred to says:

"Dr. McCartee was thoroughly acquainted with Japan, its language, its literature, and its people." (In regard to the Loo Choo affair of 1879:) "You are right in saying that when he acted as Adviser at the time of the first Chinese Legation, he contributed much toward the peace between the two countries. I and my wife used to call on Dr. McCartee and family very often while here, sometimes staying with them for several hours. We were very much struck with their beautiful home life."

Dr. McCartee was not called a statesman, and there were eighteen out of fifty-six years in which he was not called a missionary. But if in truth, and aside from merely professional distinctions, such a man is not a statesman or a missionary, then who is? How obviously great beyond measurement, and Christian beyond doubt, the influence of such a life! He never would accept or retain a position that involved the smallest compromise of his Christian faith. As a scholar, physician, diplomatist, missionary, and gentleman, he was greatly admired; but his fame will be chiefly due to the example afforded by his spotless life of that godliness, righteousness, and self-oblivious kindness, which perfect the man and exalt a people.

JAMES STEWART, M.D., D.D., OF LOVEDALE*

BY GEORGE SMITH, ESQ., LL.D., C.I.E.

After half a century of self-sacrifice and toil for the Bantu people, James Stewart, missionary of the United Free Church of Scotland, died at Lovedale on the 21st of December, 1905, in his seventy-fifth year, and was laid to rest on the top of a hill, Sandili's Kop, which overlooks the scene of his labors. In 1864 Dr. Stewart was selected to develop the small missionary "seminary" at Lovedale, into an industrial, normal, and theological institution. He took charge in 1866. His founding of the Livingstonia and the East African Missions was only second to his building up of Lovedale. His name is enrolled with those of Alexander Duff and David Livingstone.

He was born in Edinburgh in 1831. As a boy, he gave his holidays to driving stones in his father's carts from a distant quarry to build the new Abbey Church. During his Moderatorship, 1899-1900, when he preached from the text, "Ethiopia shall soon stretch out her hands to God," he pointed out the spot on the old farm where he resolved to go as a missionary. He equipped himself for an ordained medical missionary; for a short time acted as assistant to Dr. Candlish; preceded Dr. Whyte in Glasgow, and helped Dr. Brydone in Dunscore.

David Livingstone's "Missionary Travels" fired him and gave direction to his life. Tho only twenty-six, and a probationer, he offered himself, to explore and open up that mission in Nyasaland to which Livingstone invited the people of Scotland. "The time was not yet;" but an independent committee sent him forth "to confer with me about a Scotch colony," as Livingstone wrote in 1861. He accompanied the great missionary's wife to Shupanga, where she died. and was buried. Alone in a canoe, Stewart explored Lake Nyasa for six months, and after two and a half years, returned to Scotland to find the time still out of joint. Offering him £150 a year to join him, Livingstone wrote to him in 1862, addressed "*in nubibus* or elsewhere:"

> Possibly I underestimate difficulties, and I may not fully realize those which must be encountered by the men who will be honored to introduce the Gospel into the center of the slave market of Eastern Africa; but were I young again, and planning how I could best lay out my life, without hesitation I would go in for this new field of missionary labor. If an efficient minister settles in almost any parish at home, or goes to India or other country where he could enter into other men's labors, the conversions that may be attributed to the labors of his life might probably far outnumber those which may result directly from your efforts here. But I believe that work here would eventually tend most to the advancement of the Kingdom. I undervalue the preaching of the Cross nowhere. The case, however, under consideration seems to be very much that of a professor of theology giving up the pastorate and direct effort to save souls in order that, by preparing other minds for the work, he may indirectly convert a hundredfold more than he otherwise could have done.

Stewart's reply was to take his M. D. degree and go to Lovedale till the burial of his hero-friend in Westminster Abbey roused all Scotland; and on his first return in 1875 he founded the Livingstonia Mission. What that mission has done, thirty-one years of almost unrivalled success tell.

With Lovedale Missionary Institution, Dr. Stewart has been most closely identified. In 1855, the Governor of Cape Colony, Sir George Grey, proposed that an industrial department be added to Lovedale "seminary," and promised grants to carry it out. The Presbytery appealed in 1858 for assistance in doing their part. The answer of Dr. Duff and his committee was to organize the mission anew; and under this James Stewart, M.D., began his life-work in 1866.

On his appointment to Lovedale and departure, the committee drew up

* Condensed from the *United Free Church Monthly*.

a minute as to its future management, in which this passage occurs:

1866. 20th November. "5. That with reservation of the interests of existing agents all the agents charged with the management of the farm or other industrial departments connected with the Seminary, should hereafter be paid from the proceeds of these departments." 6 provides that "so soon as native congregations are formed, the care of them ought, as speedily as possible, to be consigned to a native pastorate . . . in time to be supported by natives themselves, while the European missionaries should be free to press on to the regions beyond." 8 and 9 urge cooperation and union with the Churches of the Colony, in accordance with the minute of 1864.

After eight years' work on such lines, Stewart returned to Scotland on furlough, to raise funds for a large extension of the institution, which has ever since been an arts, divinity, industrial, and medical college, the first in Africa. Lovedale, under forty years of his work, has evangelized the Bantu race, or the Kafirs, Fingoes, and Zulus south of the equator. Its supremacy, in influence and efficiency, has been acknowledged by the whole Reformed Church. The spiritual and the political results of Lovedale, and its sister institutions at Blythewood, Overtoun, and Kikuyu, every decade reveals.

Dr. Stewart's personal influence on the six colonies and states south of Zambesi, and that of his writings, especially his "Kafir Vocabulary," and "Dawn in the Dark Continent," was immense.

Dr. Stewart dictated this message to the missionaries of all the Churches just a week before his death:

Dear Sir:—The recommendation of the recent Inter-Colonial Native Affairs Commission, with regard to the establishment of a central native college aided by the various states for training native teachers, and in order to afford opportunities for higher education to native students, has, no doubt, occupied your thoughts. As the proposal is being discussed by natives all over the country, and in view of any action the government may take to give practical effort to the recommendation, it seems well that expression should be given to the opinion of missionaries, and especially of those directly connected with the education of the more advanced native students.

"I therefore write you, and to other European missionaries, to ask you to assist in carrying out this scheme for the advancement of native education throughout South Africa, that we, by cooperation with one another, and cooperation with the governments, may insure the missionary and interdenominational character of the proposed college.

Representatives of one hundred and fifty thousand of the South African natives, who owe all they are to the missionaries, have petitioned the King's High Commissioner, Lord Selborne, and the governors accordingly. The Anglican Bishop of Lebombo, recently addressed to the Bishop of St. John's Bloemfontein, a most catholic testimony to the work of James Stewart and to its results:

September 2, 1905.

I had opportunity of talking over the rumor that *Dr. Stewart feels that the work at Lovedale has been a failure*, with Mr. Lennox, and of letting Dr. Stewart himself know that I wanted to speak to him on that subject.

He broached the subject of the rumor to me, and wanted to know in what way the work at Lovedale was to be regarded as a failure—whether financially, or intellectually, or spiritually, or politically, or morally. He most emphatically denied that he considered it a failure in any of these ways, and stated that if he were to begin his life-work over again he would not wish to spend his energy in a different way.

To the financier he would reply that the books of the Institution showed that, from the time when fees were first charged to the end of 1903, the pupils or their relatives had contributed in fees not less than £63,734 towards the expenses.

He would refer the educationalist to the examination records of the Cape University and the Educational Department, which show that between the years 1886 and 1900 the certificates gained by Lovedale students numbered 836.

To the Christian he could point to the men trained at Lovedale who had been thought worthy of office in the ministry of various denominations, or were employed as catechists and evangelists. The figures up to the year 1903 showed that 57 ministers and 55 evangelists or catechists were old Lovedale boys. The ecclesiastical bodies employing them, included, besides the Free Church, the Baptist, Church of England, Congregationalist, Huguenot, Moravian, and Wesleyan.

To the politician he would point out the number of former students who had served their king and country in various branches of the civil service as interpreters, magistrates' clerks, and in postal and telegraph work, 112; in railway and police work, 86; school teachers, 768.

To the moralist he would dwell on the numbers still retained in official positions in spite of the fact that others, either white or black, would be ready at once to step into their places if any moral flaw could be detected which would justify the authorities in declaring their posts vacant.

In one way only did he consider that there had been failure. He was willing to allow that, if he himself and those who worked with him had corresponded more perfectly to the grace of God, results would have been more satisfactory still.

With proper Christian humility he had spoken of his work in connection with Lovedale as falling very far short of his ideals. It is quite easy to see how this would give rise to the saying that he feels the work at Lovedale to have been a failure.

The Foreign Mission Committee have cordially invited Rev. James Henderson, of Livingstonia, to the office of Principal in succession to Dr. Stewart. This invitation was given prior to his death, and in accordance with his own request.

BIBLICAL INSIGHT AND FOREIGN MISSIONS *

BY REV. HENRY C. MABIE, D.D., BOSTON, MASS.

Upon the surface it would seem far easier than it is, to enlist interest on the part of western Christendom in its missionary task among pagan nations. The Church to whom the appeal is made is a called-out body, supposedly standing apart from the world, with a new nature prompting it to seek the renewal of all men,—a post-Pentecost people, intended to be endued with power through many tongues to reach all nations with the Gospel. Practically, however, it is very much to expect that even this elect body, as a whole, or as yet even in the majority of its membership, will habitually live in the spirit of its ideals. Many as are the bars to the outward extension of Christianity which have been removed, such as territorial separations by seas not yet navigable, difficulties of language, and the corruptions on the part of the Church not yet arrived at a proper self-understanding, nevertheless there still remain difficulties peculiar to this high task. Multitudes have little appreciation of the real status of the heathen; many have little power of imagination to construct even in thought the practical situation abroad to be dealt with; and the number is yet comparatively few who from training, from insight into world conditions, or from grasp of the Divine program, can easily bring themselves to attack the problem. The fact that this is the most unselfish of all undertakings, is grounded in the deepest paradoxes of Christianity,—grasped by few until too late to commit themselves to new enterprises,—still further makes it all seem a far-off dream, beyond one's power seriously to grapple. It is for the few, therefore, who do enter into the situation, to make this cause their own, to maintain patience with the multitude in whom indeed the spirit may be willing, while the flesh is weak, and to go on and do the work.

At the very basis of all intelligent and lasting interest in this work is insight into the Holy Scriptures. But this can come only to those who patiently burrow into them, who learn to read between the lines, who live in the spirit of the new vision, and so come into the spirit of the Divine Master. And, even after one has him-

* From an Address given at the late Baptist World Congress, held in London, July 11–18, 1905, on "How to Create Deeper Interest in the Home Churches in Foreign Missions."

self acquired such insight, it must ever be difficult so to expound to others those Scriptures as that they will be brought into the same spirit, and so become rewrought into the new habit of missionary endeavor. Now there is no nostrum for producing this change in men, inasmuch as there is no method, apart from actual experience of deeper things—whereby one may be initiated into the secrets of a missionary Christianity.

The missionary interpretation of the Scriptures then is the fundamental means of deepening interest in missions. It is a sorry thing to have to say that, in many parts, this form of effort is little relied upon, as a practical measure, either in England or America. Indeed, in some societies, the fiscal or business end of the management has by far the greater prominence in the public presentations of the cause. In our judgment, no defect in policy can be graver. The mission cause which is not developing a spiritually interpretative function in setting forth the very genius of the work, as expressing the mind of Christ, has already entered upon its decline: for even Christians will not long be moved to give care or money in directions involving the most costly self-sacrifice—the expatriation of missionaries, the endurance of pestilential climates, and the contact with the grossest moral evils in the human race—on the basis of appeals, primarily pecuniary. Men little care to pay for privileges like these. Unless therefore the vision of Christ is experienced by the advocate of missions, and by the Spirit is transmitted to others, little headway will be made in developing the missionary conscience.

Of course, there is much value in the personal narrations and testimonies of exceptionally gifted and heroic missionaries, as from time to time they come before the churches. The presentation of new appointees for service, aflame with exalted ideals, but as yet existing largely in the realm of sentiment, will also evoke considerable sympathy, and shame the stay-at-home portion of the Church into larger benevolence. But even this idealization of the work felt by the few in new qualms of conscience, will not endure unless fed with more heavenly oil.

Even the study of missions, under whatever form conducted, and especially if emphasized chiefly in the intellectual realm, may, after all, leave only a product of speculative value, because something more than mere intelligence is needed. It is often said that if people only better understood, intellectually speaking, what missions have been and are, they would be more interested. But *motive* as well as intelligence must be awakened, and to open the inner springs, the conscience, and the will, as well as the understanding, must be moved. Hence the Bible and its most sagacious interpretation, in speech and literature is, after all, the ultimate power, to reach the Church and animate it.

If indeed the missionary deputationer at home on furlough with living accounts of his work, can be seconded by the sympathetic missionary secretary, or, better yet, by the local pastor of the church visited, combining their two-fold testimony, namely, that from experience and that from some principle of God's Word, so that the *man of God* and the *Word of God* are joined in the appeal, the profoundest stirrings of heart may be expected.

The use of the missionary conference in important centers, lasting one, two, or three days, to which the writer and many others have been giving themselves, in past years, is an agency of the deepest value, for moving the pastorate to proper cooperation. There is not time in the ordinary annual meetings, which must be more or less formal and perfunctory, to deal with the great principles, the spiritual verities, which lie at the root of the whole missionary undertaking. There is need to develop among circles of kindred spirits the meditative habit under the influence of a face-to-face vision of the Biblical forms of missionary truth.

the concrete statements of the missionary worker from the front, and the normal relationships of a pastor to his flock.

There is, of course, an important place for the presentation of the financial needs of the work, and for the employment of the best skill in securing contributions; but this is always a secondary subsidiary process. If one is to keep the fountain open and flowing, the deeper springs must be tapped; merely to appeal for money over and over again and in ever increasing amounts, apart from the most glowing presentation of the Christian motives, is to draw from a broken cistern. Any missionary society thus doing will dry itself up, will cut itself off from the sympathies to which it is entitled.

But someone will ask, what is meant by the missionary interpretation of the Bible? Will the Church not tire of hearing sermons on the great commission? Yea, doubtless; but if, as one reads the Bible, he comes to find that every narrative, miracle, record of the Spirit's work, as in The Acts; every Epistle, in its multitudinous parts, each and all are alive with the very Spirit of our Lord, then the case will be different. Since all this is essentially Christian, the people will not tire, if presented with freshness and holy elation of spirit. Christianity itself can not be properly interpreted without involving its practical corollaries, and these all are missionary. For example, God's covenant with Abraham, in its compass was missionary. The supreme function of Israel as a people was intended to be missionary, and for the failure to make it so Israel lost her kingdom; the temple itself was intended to be "a house of prayer *for all nations.*" Failing to be this, it became "a den of thieves," as does everything human and earthly, stopping short of the Divine intent. Christ's very incarnation was missionary, his death was such, his resurrection, his ascension, and the gift of the Spirit of Pentecost. The Acts were the outworking of it; the Epistles, the exposition of it; the Apocalypse, the unveiling of it in destiny; and all together were component parts of the self-realization of the Christ, the new Adam of the race.

To be yet more specific: in the Acts, (i-2) we are reminded that Jesus "was received up"—in the ascension—*"after that he had given commandments* through the Holy Spirit unto the apostles whom he had chosen." Observe the reviser's change suggested, literally "the commanding" —rather than the plural "commandments," as in the common version. Of course, a close observation of Scripture only would discern a point like this, but the discernment makes all the difference with the impression received. Luke is virtually saying that Jesus could not ascend to his glory again until he had reached a given goal; that goal, *the commanding of the Church to do a specific thing, namely to evangelize the nations.* The whole axis then of Christ's incarnate career, as related first to the earth, and then to his continued work in heaven, turned upon the promulgation of the supreme command to evangelize mankind. Everything on earth in Christ's career led up to that goal, and everything on the Heaven side of his exalted service starts from it. If World-Evangelization then, is the most pivotal matter in connection with the work of the Redeemer, then the work of missions is no subordinate, subsidiary thing, optional with the Church to take up or not; but the one vital thing, without which, from Christ's point of view, all else is disordered. Numberless instances like this in which missions are implied as integral to Christianity—as lying at its very heart—abound in the New Testament. The man who is not a careful student of the Word, will never see them, and he who is not in the spirit of that Word will not care to see them: and hence because of ignorance on the one hand, and of indisposition of the carnal heart on the other, the cause dearest to Christ goes

a-begging. It has ever been so; it will ever be so until church leaders, pastors particularly, become missionary exegetes of the Word of God, and so divinely apostolic.

It is well known that in England the expository feature in preaching is its best characteristic. It is that which is the strength and glory of the nonconformist churches. And yet even there, dependence upon the missionary exposition of the Scriptures is much in the background as a means of deepening interest. It is only in its beginnings in the United States. But wherever employed, other things being equal, there missionary interest will be at the maximum, and missionary funds most easily increased. Certain pastorates in America, and doubtless some notable ones in England, have been conspiciously characterized by that for which we plead. We especially mention such in America as those of the late Dr. A. J. Gordon in Boston, of Rev. Wilton Merle Smith of New York City, and of Rev. C. E. Bradt of Wichita, Kansas.

That which more than all else has rendered vital the Student Volunteer Movement, is the fact that back of and underneath all, in the habits of its leaders, and in the work carried on in the colleges, Bible study as fundamental to missionary power is continually cultivated. The missionary enterprise throughout is against the grain of selfish, carnal human nature, and it can only be overcome by the Book of Heaven, and by the Spirit of Heaven, a Spirit which renounced even heavenly rights that it might prove itself missionary: that is, godly in character.

SAMUEL H. HADLEY, THE SOUL WINNER*

God has His "Hall of Fame." But those who find there a memorial are not of man's choosing: this honor is reserved for those who are "great in the eyes of the Lord"—those who are great in humility—great in His eyes because little in their own; great in simplicity, like a little child; great in faith, implicitly believing and trusting; great in love, cheerfully sacrificing self for others. Judged by such standards, Mr. Hadley was one of God's great men, and there are many who know that a prince and a hero has passed away.

Mr. Hadley ranks among Christian *statesmen*. At least seven or eight social questions confront us, that tax the wisest brains and noblest hearts to furnish an adequate, practical solution—such as the problems of drink, lust, crime, poverty, the uplifting of the Negro, labor and capital, the Church and the masses, and the redemption of the outcast classes. The last is the most difficult, and has so far proved too hard for even the Church of Christ. Mr. Hadley, while others have been talking, has been doing. No man of his day has done more, if as much, to reach, and show others how to reach, the hopeless victims of sinful habits—to lift them out of the horrible pit and miry clay, and set their feet upon a rock and put into their mouth a new song.

Eyes wept at his bier, that are unused to weep. There was a shock like an earthquake among the wharf-rats and river-thieves, the liquor dens and dives of sin, when it was whispered about on that fateful Friday, February 9th, that Hadley, of Water Street and the Bowery Mission, was no more. True to the last to his holy mission, his pathetic dying groan, heard by his nurse as she bent over him at the hospital, was: "My poor bums! my poor bums! who will look out for them for me!"

"316 Water Street" was a spiritual tonic to many a visitor who went there to see "John 3:16," illustrated. There was God's Love to the World

* The substance of an address at the funeral, February 12th, by the Editor-in-Chief.

exemplified and reflected in a godlike love of man for man; and the self-giving of the Lord Jesus was imitated in a human self-giving rarely equalled. Mr. Hadley loved all, and gave all. His own comfort was nothing. His passion for souls was a consuming fire. He rejoiced to suffer with and for those he sought to save, knowing that "as soon as we cease to bleed we cease to bless." In his mission the hungry found bread; the naked, clothing; the weak, a strong arm, and the hopeless, inspiration. He did not give what cost him nothing—seeking, with a mess of words to feed the starving, and a robe of fair promises to cover nakedness. He starved himself to feed, and he robbed himself to provide.

Nothing was more marvellous than his patience. After being cheated twenty times he would shame a man out of his frauds by trusting him yet again, like the Divine love that never refuses, and never upbraids, because of past unfaithfulness and treachery.

He had a very definite experience of *conversion*. He had passed through the fires of an earthly Tartarus—a hopeless sot, a gambler, a thief, a "bum." He had gone down till there seemed no lower depth to descend into, except the bottomless pit. In a drinking saloon in Harlem he had a strange vision, both of sin and salvation. Delirium tremens, with its horrors, was upon him, and he felt himself falling—but he determined to *"fall toward the Cross!"* as he himself said. He was not too drunk to walk up to the bar, and pounding it with his fist till the glasses rattled, he said: "Boys, listen to me! I am dying, but I will die in the street before I will take another drink!" He dragged himself to a lock-up and asked to have the key turned on him to keep him from the worse gates of hell. He afterward strayed into the McAuley Cremorne Mission, 32d street, and there, instead of reproach, found welcome, food and warmth. And there, that night, he found Christ. This was in 1882, a little less than a quarter of a century ago. Once sober, he got employment, and good wages, and might have hoarded money. But before his deep desire to lift other fallen men out of the gutter, every business prospect was sacrificed in hope to save the worst and most abandoned. He, whom sin had driven to the verge of suicide, and who had found abundant pardon and plenteous redemption, lived to tell others of what God had done for him, and show in himself a "pattern," that others as bad and hopeless, might believe to life everlasting. His first convert, like Andrew's, was his own brother, Col. Hadley, who for so many years was so successful a worker in similar ways, for souls. It is reckoned that, during his years of sublimely unselfish work, S. H. Hadley brought into a new life in Christ over 75,000 outcasts. But this is only part of the results, most of which can not be tabulated. Thousands more have heard and felt what Water street had to offer, and have gone out, like drift-wood, to float on the sea of life, to distant points, but carrying with them saving truth and power. Some of them will not be heard from, perhaps till the day when God makes up His jewels. But there is reason to believe that, in that humble mission, God has wrought miracles of grace as wonderful as any primitive miracles of cure. 316 Water Street has been a Bethesda, where the Heavenly Angel continually troubles the pool, and many spiritual cripples have found healing.

Job xxix: 11-16 suggests an appropriate epitaph for this winner of souls:

> When the ear heard *me,* then it blessed me:
> And when the eye saw *me,* it gave witness to me:
> Because I delivered the poor that cried,
> And the fatherless, and *him that had* none to help him.
> The blessing of him that was ready to perish came upon me:
> And I caused the widow's heart to sing for joy.
> I was eyes to the blind, and feet *was* I to the lame.
> *I was* A FATHER TO THE POOR.

EDITORIALS

GANAPATI, OR GANESHA, THE INDIAN IDOL

This idol, represented on the cover, commonly worshiped as the God of Luck, is found in almost every house and shop in India. Hindu tradition makes this god to be the son of Shiva, one of the Tri-murti, or triad of deities, which consists of Brahma, the Creator; Vishnu, the Preserver; and Shiva, or Siva, the Destroyer and Renovator.

Mythology teaches that Shiva, in a quarrel with his son, in anger smote off his head. Parvati, Shiva's wife, wrathfully commanded him to restore their son to life. Shiva sought for Ganapati's head, but, failing to find it, seized an elephant's head and stuck it on the headless body. At the same time this compensation was granted to the elephant-headed god, that he should be first worshiped in all ceremonies. He is always represented as a four-handed god.

The idol is thus reproduced, that it may be more vividly seen what sort of objects receive idolatrous homage even in India!

MR. HUDSON TAYLOR'S PROPHECY OF A WORLD-WIDE REVIVAL

On page 140 of *The Institute Tie* (Dec., 1905), was printed a remarkable prophecy delivered by Mr. J. Hudson Taylor in China, *ten years ago*. Mrs. Dr. Howard Taylor, his daughter-in-law, wrote to the Editor, Mr. Fitt:

We have been deeply interested in your December number, and especially in a paragraph, on page 140, relating to my dear father-in-law, Mr. Hudson Taylor. The statement by Mr. Goddard is entirely new to us, and we are anxious to know more about it, if possible, to have it corroborated. May I trouble you to forward the enclosed letter to Mr. Goddard, who is unknown to us. I presume you have some address that will find him.

From Germany a letter also came to hand as follows:

In German Christian papers recently, a ten-year-ago vision of my dear friend, Mr. Hudson Taylor, about the Japanese-Russian war was published, which some weeks ago had been found within the pages of *The Institute Tie*.

In the article referred to, the name and address of the missionary, responsible for the report, were explicitly given. The remarkable character of the prophecy, however, has apparently staggered some persons, one of whom wrote the editor as follows:

What was the source of your information, and can you run the matter down so as to see whether it is authoritative, or only fiction? It would seem strange that the Taylor family had never known of the prophecy, and certainly I had never heard of it. In the second place, I should hardly think Dr. Taylor would be so indiscreet as to make a prophecy of this kind ten years ago.

Before receiving this challenge, the Rev. Mr. Goddard had been communicated with, in order to make sure that the report was correct, and below is his authentication of the report. He says:

The following statement, from Rev. O. E. Goddard of Muskogee, I. T., a returned missionary of the M. E. Church South, from China, will doubtless be of great interest to those who are burdened for, and living in expectation of, a soon coming world-wide revival. He says:

Something more than ten years since, in the city of Shanghai, China, it was my privilege to edit an address delivered by Hudson Taylor, of the China Inland Mission; and I recall that in the midst of his remarks, the speaker paused and said:

"Brethren, I have a conviction which I believe is of the Lord, that in the next ten years, there will occur one of the bloodiest wars in the world's history. In this war Russia will be the leader on the one side, [and one of the Eastern nations on the other]. The sentiment of the Christian nations will generally be against Russia. Contemporaneous with this conflict, there shall burst out [in Western Europe] a revival such as was never known in the Christian Church, and which will spread throughout the world, turning many unto righteousness. And, my brethren, it is moreover my conviction, that immediately following this mighty outpouring of the Holy Spirit, the Lord Himself will come."

The above is correct, with the clauses and phrases eliminated as indicated above in brackets. There was nothing unusual about the service, except the prophetic utterance. He was expounding a Psalm—I

don't remember which one. He did it in a quiet, unimpassioned manner, with the air of one who was perfectly sure of his ground. Subsequent developments make this deliverance intensely interesting.

Yours in Christ,

O. E. Goddard.

Mr. Goddard is a returned missionary of the M. E. Church, South.

Is it not possible that the "Latter Rain" is now beginning to fall, and the words of Joel are finding a forecast of fulfilment:

"And it shall come to pass afterward, *that* I will pour out My Spirit upon all flesh; and your sons and your daughters *shall prophesy,* your *old men shall dream dreams,* your *young men shall see visions.*"

SYMBOLS OF RELIGIONS

Each of the known religions of the world may be associated in our minds with a definite *symbol.* As the *Cross* represents Protestant Christianity, and *St. Andrew's Cross* the Greek church, and the *Crucifix* the Papacy, the *Sun,* or *Fire* may stand for Parseeism, the Ancestral *Tablet* for Confucianism, the *Wheel,* with its suggestion of endless revolution, Buddhism, the *Crescent,* Mohammedanism, the *Fetich,* the lowest Paganism, and the *Iron Ring* of Caste, Brahmanism, etc.

THE BIBLE SOCIETY OF BRITAIN

We warmly congratulate the British and Foreign Bible Society on successfully completing its great Centenary Celebration, which has occupied the whole year. One noble feature of this celebration was the raising of a quarter million guineas, by far the most of which has come in small amounts. Nearly one-eighth of the total sum is from the British colonies, and over £11,000 from continental Europe, India, and China. Royal patrons are numbered among those who sent congratulatory messages to the Thanksgiving meeting at Royal Albert hall, Nov. 7, including the British king, German kaiser, kings of Denmark and Sweden, queen of Holland, and the president of the United States. The speakers were Mr. Whitelaw Reid, Bishops of Carlile and Manchester, Count Bernstorff, Dr. Forsyth and General Booth.

The magnitude of the work of the society may be seen in the fact that on June 1, it dispatched *nine tons* of Bibles and parts of Bibles, in twenty-eight languages, from its warehouses. The demands from all parts of the world surpass all previous records. The Bible is the best selling book in the world. In one hundred years this society has issued more than one hundred and eighty million copies; and, in eighty-eight years, the American Bible Society nearly seventy-five million. The British society issues 2,000 copies every working hour, or nearly six million every year.

The different translations of the Word of God now reach upward of 420 different languages and dialects. All the *main* tongues are, of course, covered and nearly all the secondary languages. And the work still goes on, every year adding to the number and every revision perfecting the work of previous translators. Let us not forget that fine apothegm of Goethe: "Translators are the agents of intellectual commerce among the nations."

THE REVIVAL WAVE IN INDIA

We rejoice to record other and multiplied answers to prayer in the extension of spiritual quickening.

A most valued correspondent, whose sphere of work is Calcutta, writes: "It is blessed to turn away from the withering effects of destructive criticism, and see how the Spirit of God is gushing forth as *Living Waters* where the Gospel has been preached, where the Lord Jesus Christ, in his death, resurrection and ascension has been exalted. Our hearts are full of joy over what God is doing in India in these days."

Bishop Robinson, for many years editor of the *Indian Witness,* is not an emotional man, but his writing shows how he has been stirred. He heads an article: "Bengal, Awake! Thy King Has Come!" And then proceeds to describe in vivid terms

"days of power and blessing at Asansol."

He frankly says that the scenes he has witnessed of late can not adequately be described. Before the Asansol District Conference had met, December 7, God had been mightily working among the boys and girls in the boarding-schools, a number of whom had been converted, and some baptized of the Spirit. At the conclusion of his morning sermon the Indian pastor (Rev. Keshut Mullick) invited inquirers forward for prayer and instruction, and there was a response such as was thrilling—not only as to number, but as to earnestness—deep conviction of sin being seen in sobs and cries, followed by songs of joy in the peace of believing. One marked feature was the conversion of *domestic servants,* and there was remarkable visions and revelations in the Lord beyond explanation. A goodly company, especially of young women, were filled with the Spirit, and gave themselves to intense intercession, for hours at times, and to testimony for Christ in adjacent villages.

When the conference meetings began, December 7, advantage was taken of this rising tide of spiritual interest, and prayer was much emphasized. On December 8 wonderful developments began. First an Anglo-Indian lady worker came out into new light, then two of her associate workers, and a Bengali teacher, at a meeting continued past midnight, and they could not sleep for joy. The next day, Saturday, a short devotional address on "The Promise of the Father," with references to the working of the Spirit in various parts of the land, was followed by an outburst of prayer, praise, and joyful witness. In the afternoon, Mr Kehl, of Calcutta, bore witness to the revival in India, and the Spirit of God fell on the people anew. There was "a wonderful stir" —many rising to their feet, throwing up their hands, and swaying to and fro, singing with a power and unction unwitnessed before. Then unconverted people began to cry for mercy, and there seemed to be a new atmosphere in which approaching and guiding souls seemed wonderfully natural and easy.

Those who only *heard* of these scenes might think them only "an outburst of Oriental demonstrativeness and sensuous excitement." But Bishop Robinson says this is far from the truth. Among those most deeply moved were the *Europeans* present, who were fairly lifted out of themselves; and the missionary himself who was in charge lay prostrate for a time, so overcome as to be speechless, The meeting lasted for three hours, and the time will forever be memorable as one of a visitation of Holy Ghost power rarely witnessed in India or anywhere else.

The Lord's Day, following, brought the interest to a climax. The ordinary service gave way to one of testimony, with great power. One woman, a widow, came forward, and saying she had nothing to offer to the Lord but *herself and her infant boy,* she handed her child to Rev. W. P. Byers (who has for years been in charge of the district) and then herself fell prostrate. Mr. Byers, taking the child with deep emotion, dedicated him in prayer to God, as the widow's offering of *"all she had."* A burst of song followed, and the bishop says "one could almost *see* the Spirit descend upon the people." The whole scene beggars description. To a caviller there might seem to be confusion, but to a believer there was but one conviction that filled with holy awe—"God hath visited His people." So powerful was the manifestation of the presence of the Spirit, that it would not have been a surprise to see tongues of fire or hear them speak with other tongues, as at Pentecost. Young women brought their fathers and mothers to be prayed for. There was agonizing supplication, and inquirers found Christ, and believers a new level of joy and self-surrender.

Monday was the day for adjournment of the conference, but the whole

business program was upset by the extraordinary spiritual developments. After a short Bible reading, all who desired fuller consecration for soul-winning were invited to join in a season of prayer. Many voices mingled in simultaneous supplication and self-dedication, the interest intensifying until a "wave of power" swept everything before it. The original time allotted to the opening meeting was exceeded threefold, and there was a "tornado of spiritual enthusiasm"; even Bishop Robinson, who habitually opposes undue demonstrativeness and excitement, testified that he could only stand still and see God mightily working, filling Indian Christians with the Holy Ghost. The living Spirit was lifting disciples out the fogs and mists of a merely nominal Christianity into a heavenly atmosphere of joy and freedom. And one thing that shows the Spirit's control was the immediateness of the response to the request for quietness when the prolonged meeting was yet at its height.

THE MILDMAY INSTITUTIONS IN LONDON

Reach, this year, their *Jubilee*. The first conference was called by Rev. Wm. Pennefather, at Barnet, in 1856. With his name and that of Catherine, his saintly wife, such as those of Sir Arthur Blackwood, the Earl of Cavan, James E. Mathison, Col. Morton, and many others are forever associated.

Few persons in America know of the vast network of conferences, evangelical services, missionary enterprises, medical and hospital buildings, deaconness' homes, etc., that cluster about Mildmay—all the outgrowth of Mr. Pennefather's piety and prayer. The appeal is for a Jubilee Fund and Thank-offering of at least £15,000 ($75,000); and we know of few objects more worthy of the generous support of God's people. Mildmay stands for a half century of growing service to God and man, along the most evangelical and conservative lines—a nursery of all missions at home and abroad, and a yearly convention of great power.

DOES JAPAN NEED THE GOSPEL

Prof. James Orr, of Glasgow, in a very striking paper, published in the *United Freechurch Magazine* for January, gives the two following reasons for this urgent need:

1. *It is the age of transition.* The last half century has seen a revolution there unmatched in history. For instance, in thirty years, out of nothing, have come ten universities, with over 300 special and 27,000 elementary schools and an aggregate of over 4,355,000 students! Twenty years ago Japan had about 10,000 published books, fourteen years later they had multiplied to about 500,000,000! Of course, in such conditions, old false faiths are swept away. If there be nothing to take their place, Japan is adrift without even an ethical rudder.

2. *Japan has failed to develop a true standard of moral life.* The defect is not one of practise only, but of ideas or ideals. The benevolence or humaneness ascribed to this people works within a very limited area, not including mercy to the indigent, outcast, and wretched. And even the philanthropic spirit now moving is the fruit of Christianity's teaching. Dr. Petee, at the Tokio conference, showed that it is only since the introduction of the Gospel that nearly 300 benevolent institutions have been founded, but it has set the pace for all forms of practical benevolence. Morality is so low that even conscience seems practically alive only as Christian teaching quickens it, as seen in sexual sins, in the filthy *Kajiki* (the Shinto Bible) and the lewd theaters. This paper of Dr. Orr's is worthy a careful study.

GENERAL MISSIONARY INTELLIGENCE

ASIA

An "Indian Missionary Society"

This is a most important movement commenced by the native Christians. "It is (1) interdenominational, different districts to be handed over to different bodies; (2) its agents Indian; (3) its money Indian; (4) its control in the hands of Indians, with the advice of a few missionaries till well under weigh." The movement begun in South India is spreading with enthusiasm all over the land, and has reacted as a spiritual force, carrying real revival wherever it has gone. The committee of advice includes the leading native Christians and most trusted missionaries.

A Confession that Costs

A missionary of the Church of England Zenana Missionary Society tells of a native lady in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, altho a hot iron was pressed upon her bare foot as a persuasive. "I can not," she said. "You will not!" thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, he triumphantly shouted: "Now you will!" The brave woman, white to the lips from pain, answered: "No, I can not, for I am a Christian." A conclusive answer. But let us envy the sturdiness at the back of it.

Memorial Chapel

NOWGONG, Central India, *Jan.* 25.

This afternoon a little company of praying souls gathered in the new memorial chapel raised to the memory of Louise B. Pierson, and dedicated it to God. We felt that the first service must be one of prayer only, and that it was too sacred an hour for any one to come in who did not believe in prayer, so only a little company of Christians met together—nearly all of whom knew and loved Louise—and God graciously poured out His Spirit upon us in melting power. The glory of the Lord filled the house, and for about an hour holy confusion reigned.

DELIA FISTLER.

The Greatest Prayer-Meeting in the World

Is held outside the great mosque at Delhi every Friday morning. It is attended by 3,000 to 4,000 men. It is a very impressive sight, these throngs in that large enclosure, all gathered with the object of worshiping one God. You see all those men in the first position of prayer, then in the second, and then in the third. But not a woman there. That is the sacred enclosure, and no woman would be permitted to go inside there. Among the Hindus every woman is taught to worship her god. She has her household gods. Men have their household gods, too. The men's gods are consecrated, but the women's gods are not, for fear she should pollute them. Mohammedanism, on the other hand, excludes women altogether; and just outside the wall of that great enclosure in which there are three or four thousand men, you might see twenty or thirty poor old women, who come to get what little crumb of comfort they can outside the wall. That is what Mohammedanism does for woman. It excludes her altogether. REV. GREGORY MANTLE.

Washing Up After a Missionary

An old woman at Jhansi, in North India, a Brahman of strictest sect, and mother of a princess who is very ill, called in Dr. Blanche Monro, of the Woman's Union Missionary Society. She dismissed the lady doctor each time with smiles, thanks, and rich rewards, then grimly ordered her servants to wash everything the foreign lady had touched—the floor, table, chairs, her own clothes, and finally herself. After she has taken a bath, she feels pure once more. Imagine the determination required by a Brahman who dares profess faith in Christ.

Representative Cases

The *Indian Witness* records five "cases" a missionary met with during a recent tour in North India. (1) A Brahman Sadhu, *educated in a mission school,* a lawyer for fifteen years, disgusted with the world and with Hinduism, wants to live with Christians to learn of Christ. (2) A Mohammedan of good position, convinced of the truth of Christianity and associates with Christians, a serious "inquirer." (3) A young Banya, *educated in an "unpromising" mission school,* resolved while there to be a Christian, now, years after, has been baptized. (4) A young Khatri, *educated in a mission school,* but received apparently no conviction there, afterward met godly laymen who convinced him. On speaking somewhat timidly to his wife, she told him that she (*educated herself in a mission school*) knew Christianity to be true, and agreed to be baptized with him. (5) An inquirer, son of a teacher in *a mission school, educated in it himself.* The facts, indicated in italics, show something of what the *educational missionary is doing.*

The Jubilee in India

Rev. J. Sumner Stone writes: "Fifty years of work are ending in a pentecostal revival; 16,434 souls were added to the Church last year. If the first fruits of this year suggest the coming harvest, fully a score of thousands will be won for Christ when the Jubilate Deo is sung in December under the shadow of the Himalayas, where William Butler, fifty years ago, opened his evangel, and Dr. Humphreys, still living, baptized the first convert.

"There is an average of 3,000 converts a year for fifty successive years. William Butler's mantle is on the shoulders of apostolic successors. Bishop Thoburn, with faith's vision undimmed, and spiritual strength unabated, summons the Church to larger gifts and more heroic deeds. He says: 'I believe if the Church would take the lesson to heart that God is teaching us, within ten years we might have ten millions in India who are worshiping idols to-day, either within the pale of the Christian Church, or inquiring the way thither. But if my own poor life is spared till I see a million gathered within our native Church in India, then I shall thank God, and these poor feet, which shrink and falter now, with unutterable joy shall walk through the gates of day.'

"Ye men of business, do missions pay? In 1856 the Church sent one missionary and his wife to the field. To-day we have 4,731 American and native workers in India. In 1856 the property of the mission was reported as valued at $112.02. Now the valuation is $2,000,000. In 1857 three members and three probationers were reported. In 1906 there is a membership of 160,000, and a Christian community of 200,000. The church-membership is being increased at the rate of nearly 20,000 a year as the flying years of the new century carry us on. From their poverty the Indian Church proposes to lay on the Lord's altar this jubilee year the sum of $50,000 as a thank offering. The home Church is asked to give $200,000 that a quarter of a million dollars may be devoted as a special fund for the pushing of the campaign for Christ in Hindustan. On May 13 the collection will be taken in all the churches for this cause."

A Witness After Fifty Years

September 24 was the fiftieth anniversary of Dr. Griffith John's arrival in China. Here is his testimony:

"A missionary life is the greatest of all possible lives." "If a messenger from God should come and tell me my life was to be spared for another fifty years, *China should have them all.*" "That Inner Voice—I have always obeyed it, and it has never failed me. Even when, in earlier days, going into Hu-Nan with my life in my hands, I knew no fear—

return alive or not, I knew this was the will of God for me."

"I learned a great secret many years ago—Never judge a man by what he says, or even by what he may do. Judge a man by *what he* IS, what I know him to be."

"Love—love—love—this is the secret of happy cooperation."

China Awaking

Chinese students are still making their way to foreign lands, to study the various methods in operation and gain educational advantages. Several young men have left Nanking to study modern law in Japan, the first out of some 300 to be sent by the local authorities within the next two or three years. Forty Hunanese are to be sent at once to spend five years abroad in the study of civil engineering. Seven Chinese students of good family have reached England—three to study at the Armstrong works at Elswick, two at the government rifle factory at Enfield, and two at Kynoch's ammunition works; eight others have gone to Germany, to Krupp's works, as apprentices, and ten are cadets in the Austrian army; 228 Chinese students are already in Belgium. The emperor has ordered a large number of Chinese youths to go to England and America with promises of royal "pleasure and consideration" on their return. The Chinese Ministers in foreign countries are enjoined to exert a paternal influence over such Chinese students and to furnish financial assistance in cases of need.

Everything is Encouraging

So wrote Dr. Eleanor Chesnut, a survivor of the little band of American Presbyterians in South China martyred in October. She says:

"A babel of sounds comes in through the open window—Wong Anyong teaching hospital patients in the room below and pupils in the day school studying aloud the Three and Four Character Classics. Copying the music of the *Te Deum,* I say to myself: The rustling leaves of the trees praise Thee. The innumerable company of songbirds praise Thee! The chapel is finished, dedicated, and occupied. We have a good many varieties of work in progress here: 2 hospitals, 3 dispensaries, 2 boarding-schools, 5 day-schools, 2 Sunday-schools, training class for Bible women, and outside evangelistic work. Some translation is in progress besides. Everything is encouraging. Several officials were present at the dedicatory service of the new church. Dr. Machle had 3 magnates of Lienchow all waiting in his reception room, at once, for electrical treatment last week. The church is well filled on Sundays. Christians constitute a considerable part of the audience, and there are some outsiders who are favorably inclined to Christianity.

Dr. Hunter Corbett on China

Dr. Corbett speaks out of his personal knowledge of more than forty years, probably not equaled by any other man in this country and by few, not Chinese, in the world. "I am astonished to find educated and generally intelligent people so ill informed in regard to China and the treatment she has received from foreign governments. Unless Congress takes some action soon in regard to our relations with China there may be very serious trouble in the inland cities and towns where foreigners, especially missionaries, live."

The treatment we have been according to merchants, scholars, students, and other Chinese, not of the coolie class, is a disgrace to our civilization, and China has been stung into a sense of resentment and retaliation that may result in grave consequences. Better treatment is now being accorded these classes at our ports in accordance with the order of President Roosevelt, whose heart is right in this matter, but past mistreatment has gone so deep into the Chinese consciousness that it may take radical measures and a long time to remove the offense.

A Log Idol

Rev. L. Lloyd saw a curious object of worship in a small temple near Peking—a log of wood, such as is sawed into planks for building. He learned that this timber was being hauled to Peking by a number of mules, and when it reached this spot a hitch took place and the log refused to move another inch. Some of China's "wise men" were called in, and they declared the log possessed by a spirit, and that it would be best to build a temple over the log and make it an object of worship. This was done, and wayfarers continue to offer incense at this strange shrine, and two or three priests live on the offerings.

Chinese Evangelists

Many Chinese Christians have gone to the Transvaal to labor as evangelists and catechists among the 40,000 Chinese coolies there.

A Significant Gift

The Governor of Hu-Nan has recently given 2,000 taels, amounting in English money to about £250—£300 toward the China Inland Mission Hospital in Changsha, the capital of Hu-Nan. The change of attitude toward the foreigner that such a gift signifies is most remarkable.

The Accessibility of the Chinese

To the Gospel, and their steadfastness in persecution, have been abundantly proved in recent years. Fifty thousand probably heard the Gospel through the instrumentality of Rev. J. Hudson Taylor. In the last five years nearly 6,000 have been baptized in the C. I. M. stations, and there are now over 12,000 communicants in twelve provinces. The missionaries number 825; the stations 200, with 521 out-stations; 1,152 native helpers and 418 organized churches. If ever a man lost his life to find it again in thousands of other lives it was Hudson Taylor.

Chinese Students in Japan

There are about 8,000 in the schools of Japan, over 500 in the military academy. Japanese professors teach in the university at Peking, and have charge of the military academy at Wuchang. They are drilling the Chinese army, teaching school in nearly every province, editing many newspapers, preparing text-books and helping to open up the country. The Celestial Empire seems ready for a great upheaval.

The Chinese Outside of China

Within China are four hundred millions, but China is pressing her people into every corner of the earth, into Korea, Mongolia, Manchuria, and the other continents.

There are about 100,000 in the United States; 11,000 in Canada, despite the poll tax of fifty gold dollars per head. In Trinidad, some 2,000 or 3,000; in British Guiana, about 3,000; in Chili, 7,000; in Peru, 47,000; in Mexico, 3,000; in Cuba and Puerto Rico, 90,000; in Hawaii, 27,000; in Mauritius about 3,000, and not a few in India and Ceylon. In Burmah the whole trade is in their hands, who are given as 40,000, tho some think there are as many as that in Rangoon alone. In Cochin China, the last census gives 73,857; in Siam, out of a population of from six to ten millions, about one and a quarter million Chinese have "almost monopolized trade." In the Straits Settlements and immediate neighborhood, about 1,000,000; in Borneo, some 20,000; in the Dutch East Indies, a quarter of a million; and about 100,000 more in the Philippines. In Japan, about 8,000; in Australasia, about 40,000. In 1904 27,984 Chinese coolies were transported to South Africa. In England, according to the last enumeration, there were 767, "only three counties being wholly without Chinese."

This shows the immense importance of the Chinese race as a factor in the world's life. What is the future of this people to be? Shall

they bless the world or menace it? The answer largely depends upon the attitude assumed by the Christian Church.—*China's Millions* for February.

Chinese Guests of Missionary Board

The Chinese Imperial Commissioners, Prince Tai and Viceroy Tuan, with the Chinese Minister at Washington, and part of the Chinese retinue, were entertained at a great dinner at the Waldorf-Astoria, New York, February 2, by the Missionary Boards having offices in the city. Seven hundred and fifty leading clergymen and laymen greeted the distinguished visitors. The speeches of Secretary Arthur J. Brown and others were largely wasted on the Chinese, and then Viceroy Tuan read an address in Chinese, which was read in English by his secretary, and was highly appreciative of the commissioner's reception in America. It said: "We take pleasure in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the empire. They have rendered inestimable service by the laborious task of translating into the Chinese language religious and scientific works of the West. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful." We may add that less than one hundred years ago Robert Morrison landed in China; now there are 3,000 missionaries and thousands of converts to Christianity.

Signs of the Times in China

A people counting one in four of the world's population; an immense territory of unlimited resources; national characteristics of an extraordinary type—sobriety, patience, industry, cheerfulness, resourcefulness: a national feeling powerful, tho in the past unorganized. Childish superstitions, crude arts and a cramping educational system have dwarfed its life. But their spell is broken. Industrial changes are lifting the land to a new level of material civilization. And the mind is unleashed. An intellectual revolution is on. Old educational standards are abolished; national universities in each provincial capital are supported by tributary colleges in prefectures and districts; a national press gives expression and powerful stimulus to the new life. An expanding horizon makes of China a new intellectual world. Rev. T. S. Barbour.

Tide of Reform Setting In

A year or so ago the world heard that the Chinese civil service was to be reorganized on a modern basis. The world thought it a good joke. But now comes the word that the first mentioned reform is actually in operation. The civil service examinations for this year deal, not with Chinese classics, but with the most practical of live problems. Candidates will be asked, among other things, to state how the resources of China can best be developed; to describe the educational systems of western countries; to speculate on the bearing of the Siberian railway and the Panama canal upon Chinese interests; to explain the meaning of free trade and protection, and to describe Herbert Spencer's views on sociology.

Growth of the Y. M. C. A. in Japan

It started about twenty years ago, and is now divided into two parts—nine city associations in some of the largest cities and fifty-six student associations in government and other colleges and universities. The pastors find it difficult to get the non-Christians to their services, so their conversion depends very largely on the Christian students. The Student Young Men's Christian Association Union of Japan joined the World's Student Christian Federation some years ago, and the Rev. K. Ibuka, the

president of a large Christian college, is now vice-chairman of the movement. The next Federation Conference meets in Japan in 1907—the first international conference ever held there. The Young Women's Christian Association is at present seeking to develop work among women students in Tokio.

The Famine in Japan

In three great provinces in the northern part of the main island is the worst famine in sixty years.

In brief, the causes are these: The people live chiefly upon rice, their chief article of food and of sale, to procure clothing, to pay taxes, etc. Secondary industries are the raising of silk and vegetables. The three to five days when the rice kernel is filling are especially important. If the stalk is broken, or badly bent at this particular period, the grain on it is practically ruined. Hence the extreme importance of favorable weather while the rice is turning. At this particular time last fall, Japan was swept by great storms. In these provinces the crop is only about 15 per cent. of the average and in some portions there is no crop. The silk yield last year was light. Another important cause is one of the most terrible wars in history. The whole nation has been drained of its food products and its financial resources.

Thousands are on the verge of starvation in some forty counties. Unless relief comes speedily the loss of life will be much greater than through the war. Nothing can be produced from the soil before next June. Systematic relief is attempted by the Japanese government, foreigners all over the country vigorously cooperating.

What to Expect

Dr. William Fleming Stevenson, an enthusiast in missions, said: "We must not be oversanguine as to the reception given to the Gospel in heathen communities, as in Japan. It is partly of an Athenian type, born of curiosity and love of novelty; and partly the result of proverbial politeness, giving courteous audience to a foreigner; and partly the fruit of a progressive, aggressive spirit, which especially in educated people takes to Occidental civilization; and partly the movement of governmental policy. From motives of State, neutrality is exercised. The Sabbath is observed in Japan only in government offices where are many foreigners. The edict against Christianity is not actually repealed, and much real hostility hides behind the veil of indifference."

Strange News from Persia

News by way of St. Petersburg is to the effect that there has been a popular movement for a constitution which resulted in the sudden exodus from Teheran, the capital, of a thousand merchants and priests as a protest against the shah's government. The insurgents went to the village of Shah-Abd-ul-Azim, where a representative assembly elected by the mullahs, merchants and landowners was organized, and over which the shah himself presided. The assembly will be called the House of Justice, and will exercise administrative and legislative powers. The equality of all before the law will be proclaimed. Such news seems too revolutionary to be true, and yet history moves swiftly and constitutions are made rapidly in these days. The shah has hitherto been an absolute ruler, master of the lives and property of all his subjects. The whole revenue has been at his disposal, which enabled him to amass a large private fortune estimated at $50,000,000, most of it in diamonds. All laws have hitherto been based on the precepts of the Koran, and the power of the shah is absolute only so far as not opposed to it. The shah is regarded as the vicegerent of the prophet, and under him the government is carried on by a ministry, divided into several departments, after the American and European fashion. The grand vizier is the prime minister.

The famine in Persia is very wide-

spread, due to the failure of crops. There are many cases of real distress.

The Syrian Protestant College

It was opened forty years ago as a *Christian* college, to educate the Syrians and those of the adjacent countries. Tho a missionary college, it is not connected with any Board. In 1905 there were 750 students, 90 of them Armenians; 60 Greeks, 150 Egyptians; the majority are Syrians. There are about 100 Moslems, 40 Jews, 30 Druzes, 300 Greek Catholics, 100 Roman Catholics, and about 120 Protestants. There are 50 teachers. The college owns 40 acres, 14 buildings, including hospitals and a training school for nurses, and exerts a far-reaching influence upon Syria and the neighboring countries.

Burmah—Ko San Ye

(The Man of the Living Spring) is the name of a very prominent Karen convert who is wielding great power among the people. He was formerly a great man among them, and his popular name was one that indicated him as a "money" man, because of his marvelous power to raise money. He became a convert and now uses all his influence for God. He can neither read nor write, yet is well acquainted with Bible truth; and when he is announced to hold a meeting, the people come in thousands, from no one knows where, thronging even the jungle districts; and he has only to bid them give, and they file by in procession, casting their gifts into the basket. The work among the Karens from Judson's day has been marvelous, about 8,500 being baptized last year.

AFRICA

The Basuto Field, South Africa

The work has been carried on for about seventy years, and while the population numbers some 350,000, there are to-day some 15,000 church members, who support their own native pastors and find their own churches, and maintain schools for about 13,000 children.

The Assiut Training College, Egypt

Having outgrown its accommodations, is about to build on a better site, near the Nile Dam. An American architect has gone to draft plans, and the work will go forward as fast as funds warrant. The new buildings embrace a Y. M. C. A. hall, etc. This college has wielded a mighty power in the valley of the Nile, as witnessed by prominent officials. In fact, even the foes of Christianity can not deny its wholesome and uplifting power.

Missions in South Africa

The Durban correspondent of the *Cape Times* writes, 10th November: "A remarkable address was given at Verulam by the Hon. Marshall Campbell, whose presence at a missionary meeting was in itself significant. Two years ago, he said, he would have refused to attend. He was one of a commission sent through South Africa to study the native question, and had been impressed that it was his duty to acknowledge the good and noble work done by missionaries. He made special personal inquiries of individuals, went through schools and workshops, hospitals, the Kimberley mines, and at all was impressed with the excellent effect on the natives. Asking an overseer at Kimberley mines how he liked these 'Kolwas,' he replied: 'They are the finest men we have—more intelligent and useful all-around men than the others.' Mr. Campbell made surprise visits, and learned that these educated boys were the best behaved in the camp. He made a point during the visit of the British Association of throwing into contrast raw natives with educated ones, and he has since repeatedly received letters stating that the writers were so impressed that their attitude regarding missionary work

would be altered, and they would do all they could to help it."

French Mission Work in Algeria

We are in the midst of the most encouraging time ever known in Algiers. Night after night a theater is crowded, holding 2,000 people; they *drink in* the Word with the most amazing readiness; French, Jews, Mohammedans, English. The Lord is melting hearts. Many have professed conversion in smaller meetings held in the Protestant church. A Jewish rabbi, formerly converted and sprinkled, has asked to be immersed, and France and Algeria seem to be opened.

R. SAILLENS, Paris, France.

Regenerating the Kongo Valley

In the middle of the last century Victor Hugo uttered that singular prophecy that in the twentieth century "Africa would be the synosure of all eyes." At that time the continent was unexplored. Now, in the Kongo valley alone—then an unknown district—8 Protestant societies are working with 40 stations and 300 outstations. They have 180 missionaries, nearly 9,000 church-members, and 2,000 in-classes preparing for church-membership. Perhaps the grandest results are seen in the missionary spirit of the converted natives. There are nearly five times as many native evangelists and teachers as there are missionaries. Nearly 22,000 pupils are in the mission schools, and 6,000 in the young people's societies. And yet there are those who think that missions do not pay, altho it is as yet less than thirty years since that Kongo valley was first opened to Christian effort.

A Notable Thank-Offering at Elat, West Africa

It was the great event of the morning and was taken at the close of the service. The people were bidden to bring their gifts to the platform where the native elders stood, ready to receive them. With eagerness the crowd pressed forward. Old women with wrinkled faces brought their *kank,* or bundle of peanuts; young women, whose apparel consisted of a plantain leaf in front tied by a bit of bush rope to a bustle behind, brought wooden bowls, or safety pins, or spools of thread; young men, fish hooks, or sugar canes, or cash (German marks), while men, old and young, brought matches, gun flints, baskets, etc. Nearly all the gifts were wrapped in plantain leaves, and it took a good-sized wheelbarrow to carry away the leaves after the bundles were opened. More than *five hundred separate offerings were given* for foreign missions. A few *kank* constitute a fair day's wage for a full-grown African, and a great majority of these native Christians in Bululand are very poor. No Bulu house has either a chair, table, or lamp. It means something for such poor people to bring such an offering for missions.

REV. A. W. HALSEY, D.D.

An African's Prayer

That great French missionary, M. Coillard, once visiting the Ngonye Falls, fell while scrambling over rocks, and rolled to the edge of the torrent. Being asked by a guide if he had this time brought an offering to the god of the Falls, the man was distressed to hear that he had not done so. As soon as they came in sight of the Falls a second time, the guide threw himself down on a rock and in sincere and sorrowful tones prayed:

"O Nyambe, thou who inhabitest these abysses, appease thy wrath! These white people are poor and have nothing to offer thee. If they had stuff and beads, we would know it, and I would not hide it from thee. O Nyambe, be not revengeful, do not swallow them up; appease thy wrath, Nyambe!"

EUROPE

A Change of Heart

A Greek woman employed in the American hospital in Turkey was stirred by a revival. She straightway asked leave to visit a woman whom she had injured and to whom she had not spoken for ten years. When she trudged through the snow three or four miles to ask her "enemy's" forgiveness, her relatives were sure she had gone daft. But the next day, when she came back to the hospital, she said: "We made peace, and the stone in my heart is gone."

New Enterprise at Constantinople

One curious feature of social organization in Constantinople is the host of physicians inhabiting the upper part of Pera, the European district of the city. Medicine appears to be the only career open to educated young men in that carefully restricted country, and Pera is the only place where a thoroughly ambitious or even self-respecting physician can engage in general practice. Consequently, other districts of the city are left to chance practitioners or to their ingenuity in devising substitutes for the forbidden telephone, which will reach the medical district of Pera in time for an emergency. Another singular feature of the same situation is the lack of nurses. Many and many a patient in serious disease suffers and perhaps dies simply because a nurse willing and able to carry out the doctor's instructions can not be found.

The Turk accepts this situation as a predestined affliction. It has remained for Americans to try to remedy the scarcity of nurses. The American Hospital and Training School for Nurses in Constantinople has been incorporated under the laws of the State of New York. William Ives Washburn is president of the board of directors; Rev. Dr. George Washburn, late president of Robert College, is vice-president.

This Hospital and School for Nurses will be located in a part of Constantinople far from the district where doctors most congregate, and its work is already cut out for it. The enterprise is certain to render notable service to humanity from the start, if the modest support needed to put it into operation is forthcoming.

Christmas Gathering for Moslem Converts

Twenty-eight men, women and children were present altogether, and, whereas last year the women were secluded by a curtain, they were able this time to dispense with that remnant of Moslem custom. One woman, quite recently afraid of meeting with men (other than near relatives), overcame her fear and helped the lady missionary in dispensing the native tea to the men. Besides reading from the Gospels there was a lantern talk on Daniel. At the close calico garments were distributed, and all left very happy and satisfied. During the day, the neighbors, suspicious that something special was taking place, came for medicine, and under various pretexts tried to ascertain what was going on. The door was watched, and each visitor marked. Hymns were sung quietly, and everything possible was done to try and prevent evil coming upon these disciples from their Moslem enemies.

Belgium Romanists Turning

Rev. A. Cadot, an experienced French pastor, has accepted the position of general evangelist for the northern or Franco-Belgium division of the field. During the past year he has held numerous meetings among the churches, with many conversions. At Charleroy in Belgium the pastor has baptized 10 new converts recently; at Peruwelz and Bernissart an earnest spirit of prayer prevails. The effect of the revival of last spring abides and is evident particularly in the fervor of the young people. The work at Lens is very encouraging; more than 100 have professed conversion and 25 Roman Catholic families have come out and identified themselves with the Protestants.

A Great Revival in Norway

Recent political changes in Norway seem small beside the great religious revival which rivals that in Wales. Ten years ago, at a meeting of the Salvation Army in Chicago, Lunde, a young Norwegian sailor from Vanse, in the very south of the Scandinavian peninsula, was present. He was not specially impressed, but as he was leaving, a young woman laid a hand upon his arm, and said: "God bless you. Come again." The kind word led him to ask himself, "What is this religion which causes strangers to be interested in a wandering sailor?" He returned to the meetings and eventually confessed Christ. He did not identify himself with the Army, but went back to his seafaring life, and reappeared in the old home town five years later. He was gradually led into evangelistic services, and Dean Knudsen, now minister of ecclesiastical affairs in Norway, proved a warm friend. In Christiania he has had 5,000 hearers at one time in the largest hall, and the Lutheran bishop of the city has taken a deep interest in his work. Ministers of the state church generally have welcomed his revival services, and invited personal workers, who have seen something of such meetings abroad, to come and aid in a work which, strange as it appears to them, they feel to be of God. This young sailor, Lunde, is as simple in his ways and speech as Evan Roberts, and nothing outside of Wales compares with the work which is still in progress in Norway. Prince Oscar Bernadotte takes a deep personal interest in the revival.

The Pope's Compendium

Pius X has issued a "Compendium of Christian Doctrine," to teach "the foundations of holy faith and the divine truths according to which the life of every Christian is to be ordered" and obligatory "for public and private instruction in the diocese of Rome and the Roman province." It is a volume of 413 pages. It deals with the teaching of the Church and reviews of Biblical and Church history from the papal standpoint. Protestantism is a "mask for the most monstrous multitude of special and individual error." Most important is the declaration that, tho civil marriage is "nothing but a formality prescribed by the law," and insufficient for a Christian, yet "civil marriage must be observed; for, altho no sacrament, it serves to secure to the married couple and their children the civil results of marital community. Therefore the Church authority, as a rule, will permit marriage only when the steps prescribed by the civil law have been taken"—a notable change in the attitude of the Roman Catholic Church.

Mr. Bergmann's Yiddish Translations

Marcus Bergmann's great work of Bible translation inaugurates an epoch. The Yiddish Old Testament, prepared to meet the needs of the Yiddish-speaking Jews of Eastern Europe, is now bound up with the New Testament in the same vernacular. Thus, for the first time in history, are the whole oracles of God under one cover, and in a familiar language can be put in the hands of the Jewish people. Mr. Bergmann, so far as funds permit, makes grants of his translations for use in Russia.

Welsh Revival

Mainly on account of the Welsh revival, the statistics of the four great Welsh denominations show an increase of 52,500 members.

ISLANDS OF THE SEA

Holy Rivalry in Giving

The heathen of the New Hebrides love plunder, and delight in fighting with neighboring tribes. But the Gospel works a transformation. In several villages on Panama Island there has been a happy rivalry to see which church subscribed the most. They proposed to build a church, and a day was set apart for contributions. The teachers of some of the villages made the excuse that the people were

waiting to see what their neighbors gave. And that was indeed the reason! On the first day the village of Luli contributed £1.5*s*. On the following Sunday the village of Lironissa gave £2.5*s*., stimulated by the other village to give more. On the Sabbath following the people of Tahi, prevailed upon by their teacher, Peter Toro, reached £4.2*s*. 1*d*. Every person in that village gave, even an infant a fortnight old, who, says the teacher, Toro, dropped a 3*d*. piece in the plate. Such liberality puts us to shame!

The Task in New Caledonia

The Paris Missionary Society has a mission in New Caledonia, where are two missionaries and a number of devoted native teachers who have gone over from the Loyalty Islands to help carry the Gospel among the wild tribes. It is a terrible field, long a convict station of France, and the shameless promiscuity of the convicts and their moral decadence was the sole influence white man exercised on some of the tribes. For fifty years it has been worked by Roman Catholic missionaries in the towns without any teaching of the open Gospel. Liquor traffic, mining camps, and the French military garrison all have aided in brutalizing the people. Last of all the Gospel has been brought to the island. If it were not that it is the power of God, all work of recovery and renewal would have been hopeless. As it is, resistance and difficulty form the daily bread of the missionary and of many of the native preachers. As an example, we quote from the Paris *Journal of Missions*. It is the missionary who writes:

One evening during the conference I had just let down the piece of sacking which serves as a door to my hut when I heard a voice asking:

"Mister, can I come in?"

"Come in, Setine." And one of the native preachers, squatting on the matting, told me that five times he has been forced to build himself a new hut, and several times to rebuild his little chapel, and always because white men came into the region, some with some appearance of right, perhaps, and others without the least right. All had the same words for Setine: "Go farther away, higher up the valley; this land is good grazing ground for our cattle."

This time the order was from Noumea, the capital. The missionary went to plead for the poor natives, but, broken hearted, had been forced to write: "You will have to obey. Tear down your chapel and your cottage; set a good example to the tribe."

"I did as you said," said Setine, "and it made my heart bleed to pull down what I had built in hope only a year before. When the last posts had been torn down, my wife, strong up to that moment, began to sob and cry. I tried to comfort her, but she cried out: 'No, I do not wish to be comforted! It isn't right! It is all unjust! Do you call this the work of God? What good has it all done us?' I did not answer. 'Ah,' she said, 'you do not wish to answer! You do not care to understand me! Speak up and answer! We will get into a fight about this. Then they will drive us out of this country, and we can go back to our home at Maré Island. There will we be at home and quiet, and no one will come and make us tear down our cottage.'"

Setine tried to quiet her. "Do you not remember what Job said in his trouble? Shall we receive good from the hand of God and shall we not receive evil?"

But she would not be comforted. Then he carried some of the timbers from the house up the valley to the place where the new cottage was to be built. So that the poor woman's anger should pass, he waited until after nightfall, in hopes that she would go to sleep.

"But," continued Setine, "she did not sleep. Nor was she crying; she sat still in one place, her eyes fixed and her lips only moving.

"Late in the night, toward morning, she touched my arm and said:

'Are you asleep? I want to speak to you. Forgive me. I was crazy and I spoke like a mad woman.'

"The next morning we worked together to carry the wreck of our cottage to our new place. But when she saw the desolateness of the place, among boulders and brambles, she began to cry again with the despair of yesterday. And now, I have come to ask you to pray for my wife. I am stronger, but she is weak; she lacks faith and is discouraged. She wants to go home to Maré. But you know very well that I can not leave the work of God in that way."

I understood this anguish, and Setine and I knelt there and prayed for her who is becoming discouraged. Friends of missions, pray for those in the thick of the fight.

Missions at Grenada

At a concert on behalf of the Coolie Mission, the colonial secretary (government administrator) in the chair, eulogized the work of the mission: "Great credit is due to the Church of Scotland for establishing that mission. It has always appeared singular that no effort was made to extend the advantages of religion to these poor people, away from their homes in a far-distant land and to teach them in their own tongue the benefits of Christianity, until the Church of Scotland came forward to do so." He bore testimony to the success of the work in connection with the East Indians, in which the Church of Scotland on this island is engaged. He always welcomed any effort to encourage that work. The testimony of a high official of government should prevail against criticism from irresponsible and often irreligious men and women. This mission is maintained at very little cost—last year at £200.

Developments at Jamaica

At Accompong, in Jamaica, the population consists of the descendants of the Spanish freed slaves. Those "Maroons" betook themselves to the "Cockpit" country, where no soldier could follow, and for years defied the British power, raiding the lowlands, and creating loss and devastation. In 1738 they were brought to terms, and a treaty granted them freedom, a land reserve, liberty to grow coffee, ginger, tobacco, etc., and sell these without license—on condition that they should all live together on the reserve and be liable for military service. In 1796 a section of them rebelled, and were banished. Around Halifax, Nova Scotia, are many descendants of these insurgent Maroons, now peacefully rearing and selling fruit and vegetables. The other section is still on its reserve. A proposal has been made that the Maroons merge themselves in the general population, giving up their privileges; in return, 1000 acres to be added to their reserve, which would be subdivided among the descendants of the original settlers.

New Guinea

Dr. Lawes writes: "The hills and valleys of the interior, the mountain ranges and broad plains, are all as open to the missionary as Port Moresby when the first missionary landed there in 1873; and there is no missionary for them! Thousands ready for the Gospel, and no Gospel for them. Only little strips of coastline have light; all the rest the darkness of night. Much land to be possessed, but few to go up to possess it."

AMERICA

The Jew in New York

Two hundred and fifty years ago Holland was the only powerful state in Europe which tolerated the Jews. New Amsterdam in America was their open door, and the two hundred and fiftieth anniversary of the settlement of the first Jews on Manhattan Island was lately celebrated by the Jewish colony, which now counts its population on Manhattan Island by the hundred thousand and its wealth by the hundred million. Shearith Israel, the oldest congregation, built its first synagog in the United States

in 1730, and an imposing celebration was held December 2 in its stately temple in West Seventieth Street. One hundred years ago there were less than five hundred Jews in town. They began to come from Germany in increasing numbers about 1825, and in 1881 Russia, Rumania, and Galicia began to empty their ghettos into New York tenements. Three-fifths of the students in the City College (for boys) and the Normal College (for girls) are Russo-Jewish immigrants or their children, while the percentage in penal institutions is scarcely worth mentioning. The twelve great Jewish charities of the city dispense about $1,150,000 annually. Their children average 2.9 per family, against 2.54 for Roman Catholics and 1.85 for Protestants in New York. The marriage rate is exceptionally high and the death rate low. 100.000 poor Jews marching in solemn procession through the East Side in memory of their massacred countrymen in Russia, and the million-dollar relief fund collected for the relief of the sufferers abroad, furnish impressive evidence of the numbers and wealth which freedom and thrift have given to the Jew in America.

North American Indians

"The Indians are becoming thrifty landholders, reliable Christian citizens, devoted and sincere followers of the Lord Jesus Christ . . . They are progressive, thriving, self-respecting men and women who can point to the Church and school as the power through the blessing of God which has transformed a savage into a useful citizen."

The First Hindu Fane in America

Was dedicated, in December last, in San Francisco, by Swami Trigunatita, for the propagation of Hinduism. It is called the Vedanta Mission, will accommodate about one hundred and fifty, and bears the inscription over its entrance, "May the Absolute Bless All." Back of the rostrum is an oil portrait of Ramakrishna, whom the Vedantists call "Master" and who inspired them with the propagandist impulse.

Swami Trigunatita, the priest, was educated in Calcutta, and was selected for this mission, the first in the Western world. He has 50 followers, and boasts many more "admirers" and "inquirers," both Romanist and Protestant. He is a taking man, like most of the Hindu speakers, and presents his cause in a very plausible way, talking of the Vedas as the oldest existing literature, and claiming that the best teachings of Christ are borrowed from the Gita, written 2,000 years before his birth. He even insists that during the unrecorded blank in his life Christ was in India, getting his education for his life work! Truly the end of Eastern impudence and arrogance is not yet reached.

A Notable Convert

A remarkable conversion has occurred in Schenectady, N. Y. The preacher was the Rev. W. J. Dawson, the English evangelist who himself, while pastor of a fashionable Congregational church in London, experienced change in his whole life and ministry, which led him to give up his church for the work of evangelism. The convert is *Prof. Edward Everett Hale, Jr.*, son of the distinguished Unitarian who is now chaplain of the Senate. Prof. Hale is professor of rhetoric in Union College, and the story of his conversion as told by himself is certainly one of the most remarkable on record and will become a classic document in the literature of conversion. That such a highly intellectual man, so deeply rooted in Unitarianism, should experience such a change of heart toward Jesus Christ as publicly to take up His cross and follow Him, is a convincing proof and exhibition of the power of His Gospel and the presence and mighty working of His Spirit. Prof. Hale simply prayed, and then obeyed his conviction of duty, until he found his way into the full light. He has

connected himself with the Presbyterian Church. "Thus a Unitarian was converted in a Methodist church by a Congregationalist into a Presbyterian."

Growth of Mission Study

Within the past nine months fully 125,000 mission study text-books have been sold and used by students in some 400 colleges and universities and by classes made up of women and young people of every Christian denomination.

MISCELLANEOUS

Woman's Union Missionary Society, New York

The forty-fifth anniversary of the Woman's Union Missionary Society was held in February, six of its missionaries being present on furlough. Miss May, Miss Todd, and Miss Mudge gave graphic descriptions of their work in the zenanas and orphanages of India, where native workers are being trained for service to their own countrywomen. Two others presented the school and evangelistic work in China, the latter largely the result of varied service in the Margaret Williamson Hospital in Shanghai, the first for women in that section of the empire, organized by Dr. Elizabeth Reifsnyder in 1884. She, with her colleagues and staff, treated more than 48,000 patients in a year, and 100 neighboring villages are open to evangelists. Dr. Reifsnyder's birthday was celebrated at the anniversary, and she is returning to China, accompanied by a sister as a voluntary assistant. Miss Strain spoke on her work in Japan, the mission being founded by her grandmother, Mrs. Samuel Pruyn.

Miss Edith H. May, at the close of the meeting, gave remarkable facts in connection with the "Life Line Mission," in Brooklyn, composed of dock laborers, sailors, and many hard-working men and women. On March 28, 1897, its first missionary meeting was held for the 'regions beyond.' The first money was sent to Allahabad, India, for a Bible woman, under the "Woman's Union Missionary Society." The next interest was in Hanyang, China, for a bed in a hospital, and also for work among the Jews in Brownsville and Williamsburg. Two Bible women were next assumed in South Africa, then work among the mountain whites in Tennessee. A leper man and boy in China and Mandalay were the next interests, then work among our North American Indians. The Japanese soldiers came in for a share of gifts, and last a mission in Portugal. The collection is taken only once a month, and only nine months of the year are represented for individual Christian service in giving. The figures may be thus given of work ever on the increase and never discontinued:

First year's collection.....	$97.88
Second year's collection...	110.65
Third year's collection....	111.78
Fourth year's collection...	171.52
Fifth year's collection.....	201.15
Sixth year's collection.....	288.74
Seventh year's collection..	307.24
Eighth year's collection...	346.75
Total.	$1,635.71

Appeal of the American Bible Society

$10,000 is needed to issue the Arabic Scriptures. The close connection between the Bible Society and Foreign Missions is shown by this appeal. The Bible Society is suffering the shrinkage of support, and matters have reached a crisis.

Dr. H. H. Jessup, the veteran missionary, writes from Beirut that already 47,000,000 pages of Scriptures have been printed and the demand is increasing. A new press and engine have been added, but the Bible Society is so compelled to cut down appropriations as to halt the whole enterprise. He asks: "Has the Church at home lost interest in the Arabic Bible just when the demand is greatest and the machinery is ready to print, bind and ship it?" The Moslem people are receiving the Arabic Bible gladly, and now comes the halt. The work of issuing the Scriptures is

the common work of all branches of the Christian Church, Presbyterians, Congregationalists, Episcopalians, Reformed, Baptists, Methodists, and all who believe and love the Bible.

Home Work, Y. M. C. A.

The finest army Y. M. C. A. building in the world is to be erected at Fort Leavenworth, Kansas, the largest military post in the United States. It is a gift of an unnamed woman, and it will cost $45,000.

"Down in Water Street"

The thirty-third anniversary of the Jerry McAuley Mission, 316 Water Street, N. Y., was observed in January. With thankfulness we note that no previous year has been so successful and fruitful. The report is a thrilling account of a work which, for apostolic simplicity, true evangelicity, and self-sacrificing love for souls, is nowhere surpassed. In that mission the old Bible is held in reverence, and there is no uncertain sound in the Gospel there preached. It is a place where fishers of souls catch men and the outcasts find Christ. It ought to be called "Bethesda," for the healing waters are there, and the worst go there and find the great Physician.

Hiring Babies

Dr. Barnardo, who died in London on September 20, had many curious experiences.

"To some one who once asked if he could 'hire infants' or 'borrow infants,' he replied, 'Yes; and buy them, too.'

"'I know of several lodging-houses where I could hire a baby from fourpence to a shilling a day. The prettier the child is, the better; should it happen to be a cripple, or possessing particularly thin arms and face, it is always worth a shilling. Little girls always demand a higher price than boys. I knew of one woman—her supposed husband sells chickweed and groundsel—who has carried a baby exactly the same size for the last nine or ten years!'

"Dr. Barnardo added that he himself had in days gone by bought children in order to rescue them. Such a step has not been needful of late years, owing to changes in the law, which enabled him to get possession of such children by better methods.

"Sometimes Dr. Barnardo received offers of large sums of money from persons who were desirous of his receiving their children into his homes without asking any questions.

"'A lady on one occasion came to Stepney in her carriage. A child was in it. I granted her an interview, and she laid down five £100 notes, saying they were mine if I would take the child and ask no questions. I did not take the child. Again, a well-known peer of the realm once sent his footman here with £100, asking me to take the footman's son. No. The footman could support his child. Gold and silver will never open my doors unless there is real destitution.'

"'It is for the homeless,' said the doctor, 'the actually destitute, that we open our doors day and night, without money and without price.'"

A Tribute to Woman's Work

Dr. Charles L. Thompson, in speaking of the Woman's Board of Home Missions (Pres.) says, summing up the permanent results of twenty-five years of educational work of the Woman's Board, "it has prepared the way for the organization of 110 churches; out of this work have grown the Presbyteries of Utah, and French Board, N. C., and Alaska, and the majority of the churches composing the Synod of New Mexico. In Alaska 15 mission stations have been established, supplied with the preaching of the Gospel, and all of that work is now supported by the Woman's Board. Over 200 chapels and schoolhouses have been built, the total estimated value of which is $919,535."

The women of the Foreign Missionary Society of the Methodist Episcopal Church have passed the

half-million mark in their gifts to missions.

Freedmen Biddle University

Mr. Andrew Carnegie has given $12,500 to Biddle University, Charlotte, N. C., under the (Presb.) Freedmen's Board, for a library. The work of building will be begun shortly. The institution is doing splendid work for the negro.

Destitution in Cities

There is not one English-speaking Congregational Church on the East Side of New York City below 141st street, except the Camp Memorial, whose character is missionary, and whose resources are very limited. Here is a problem of need which New York Congregationalists ought to solve at once.

The Missionary Cause

To commend obedience to a command borders upon an insult to the Commander-in-Chief. It is not within the province of the churches to determine whether they will "take up" missionary enterprise or leave it alone. By their attitude toward this great struggle for Christ's Kingdom they judge themselves. There is no truer or more searching test of the reality of professed spiritual life than the missionary one. It determines whether the awfulness of sin is a doctrine received into the heart or quietly ignored. It accurately measures the constraining power of the love of Christ within the soul. It manifests the place which the cross of Christ has in the life. It tells exactly how far the Church is in living union with its Lord, and not a mere religious club. The absence of missionary zeal means the want of one of the Spirit's greatest credentials. A Gospel of the grace of God—a Gospel of an atoning sacrifice—a Gospel of eternal glory for all who believe in the Son of God —a Gospel which has saved us, must be a Gospel to be proclaimed to every creature. The last words our Savior uttered on earth were: "The uttermost part of the earth." His last words may well be our first thought.

REV. ARCH. G. BROWN.

Two Signs of Growth

The American Board since 1810 has sent out a total of 2,470 missionaries, an average of 25 a year; of whom 967 were men (740 ordained), and 1,503 women (942 wives and 561 unmarried). The number of native workers has increased during the last decade from about 1,000 to 4,100.

A Noble Missionary Record

The Society of Friends in Great Britain is among the least of all the ecclesiastical bodies for numbers, having an adult membership of only about 18,000, but is represented in the foreign field by no less than 131 men and women. Of these, 36 are working in India (Central Provinces), 24 in Madagascar, 13 in Syria, 24 in China (Sz-chuan Province), and 13 in Ceylon. Besides these there are 10 in Pemba, and 11 in Constantinople, Bombay, and elsewhere, under other organizations. With these are associated 787 native workers; members, 2,496; adherents, 15,408, and members of Sunday-schools, 7,145. They have a total of 13,094 in their various schools, and have had 1,056 from these schools unite with the church. They have 9 hospitals and dispensaries, and treated 10,629 patients last year. Their largest missionary working force is in India, but by far the largest membership is in Madagascar.

Literature for Missionaries

Since its inception in 1894, the Missionary Literature Association has made encouraging progress year by year. A few facts concerning its development and present undertakings will be of interest to all who are desirous of seeing this larger service rendered to those who are in many cases cut off from the association and fellowship of Christians.

There are 439 missionaries on the register, who are regularly in receipt of religious periodicals. Much of this literature is supplied through 100

branches formed in connection with C. E. Societies. During eight years, 400,375 periodicals have been dispatched at the estimated value of £2,759, and, in addition, thousands of tracts, sermons, etc., have been sent. Fourteen libraries have been established at various mission stations, and Rev. W. R. Kirby recently received a complete set of Rev. F. B. Meyer's books from a lady who is deeply interested in this needful work; the Association has also sent Mr. Kirby another 50 volumes as the basis of a library at Bopolo, Kongo Free State.

The Association proposes to establish another 50 free libraries, at a total cost of £1,000, and a special appeal is made for means to meet this and other needs. Pathetic appeals come in weekly from missionaries in all lands. The latest is from Rev. R. Spurgeon, Bengal, India, who says: "I should like some stimulating reading. I could take it out with me in tent or native hut, and get something to relieve the tension of a heathen atmosphere. As far as I know, this is the most isolated of our missions in India."—*London Christian.*

They Argue Only With Themselves

"I must needs say," wrote Ziegenbalg, "that notwithstanding this people be led away by a world of errors and delusions, they nevertheless give at times so pertinent answers in matters of religion as perhaps I should never have thought on. Some of our learned in Europe have writ entire books upon *methods and ways of converting the heathen;* but they all this while *argue with themselves only.* Should they come to a closer converse with the pagans, they would not find them so destitute of arguments as we imagine. They are able to baffle, now and then, one proof alleged for Christianity by ten brought in against it."

Missionary Lectures

The committee of the United Boards of Missions have arranged for a course of lectures concerning foreign missions, to be delivered at the Church House, London, during Lent. Subjects: Thursday, March 1, "The Faith of Christ and the Other Religions of the World," the Bishop of Derry. March 8, "Missionary Methods," the Bishop of St. Albans. March 15, "Objections and Criticisms," the Bishop of Birmingham. March 22, "Missionary Progress up to 1700 A.D.," the Bishop of Bristol. March 29, "Missionary Progress in the Eighteenth and Nineteenth Centuries," Bishop Ingham. April 5, "The Present and Future Outlook," Bishop Montgomery.

A New and Good Idea

The minister of Rattray holds once a year "a service of intercession for friends abroad." He enumerates the places whither friends, relatives, and former members of the congregation had gone (and the list ranges from China to Peru), then in prayer commends them to the grace, guidance, and protection of God. An address follows, and the collection taken during the service is devoted to the funds of the Colonial Mission.

Money and Missions

There is a continual and urgent appeal for *funds* to carry on the Lord's work, and it is appalling to think of the enormous sums wasted on trifles.

A contemporary records that two ladies, whose names are given, have arranged to spend from £30,000 to £40,000 each upon "a London season of notable splendor and lavish expenditure." An estimate of the items is given, and in one of these two cases "actual entertaining" is set down as costing from £8,000 to £10,000. Amidst such a vision of sinful luxury one is haunted by the pallid face of "Lazarus at the gate," and thinks of the ultimate and solemn audit of this abuse of wealth in a city which has its huge army of the famishing.

Church Union or Confederation

Incorporate union of Churches has been accomplished in recent times in Canada, the United States, Australia, New Zealand, and Scotland, and

probably others will soon be witnessed. Meantime the idea of the Confederation, with a view to certain objects of common action, is regarded with growing favor.

Important Articles in Current Missionary Magazines

There are many tokens that the next development in mission methods is to take the form of an extension of Industrial missions. *The Baptist Missionary Magazine for* March is largely devoted to this subject. The articles are short, but useful to any one desirous of understanding the need and the beginnings of its supply.

In the *Assembly Herald* for March "A decade in the Kamerun Interior," by Melvin Fraser, gives a striking picture of progress in this German colony in West Africa.

"A Pagan Festival among the Basutos" in the Paris *Journal of Missions,* is a realistic description by Rev. H. Dieterlen of the initiation festival by which Basuto boys are transformed into men—and confirmed in Paganism. The article is worth translating.

In the *Church Missionary Intelligencer* for February, Rev. W. A. Rice racily sets forth "The difficulty of dealing with Orientals." The article is illuminated by some curious episodes of missionary work among Mohammedans in India. "A Mission High School in Kashmir," by Mr. Tyndale Briscoe, brightly shows the scope of the influence of an educational missionary who understands his pupils and his duty.

India's Women, the organ of the Church of England Zenana Missionary Society, has in its February number a startling view of the position assigned to Hindu women by the catechism taught in modern Hindu schools for girls. "The Duties of a Hindu wife" is the title of the article, written by Eleanor M. Sampson.

A well illustrated and interesting article, packed with information on "The Dyaks in Borneo," is the main feature of the *Mission Field* (S.P.G.) for February.

The World's Population

The *London Tablet* publishes a statistical table, according to which the total number of nominal Christians in the world is about 550,000,000; of Confucians and ancestor worshipers, 253,000,000; of Brahmins, 210,000,000; of Moslems, 202,000,000; Buddhists, 120,000,000; of fetish and spirit worshipers, 145,000,000; ofTaoists, 32,000,000; Shintoists, 17,000,000; Jews, 11,000,000; old Indian religions, 12,000,000; and other religions, 3,000,000. This makes a total of about 1,550,000,000 population, nearly half of whom are monotheists.

OBITUARY

The death of J. A. Elliott in India is deeply lamented. He was universally loved, and a peculiarly guileless man. Among Indian missionaries he stood unique, and it was proverbial that there was "but one Elliott." He knew the people of Oudh and Rohilcund as no other did, and planned and built every building in the Fairzabad station. For twenty-three years he worked among the same people till he was better known and more influential than the governor of the province. His last legacy to the people was his *Itihad-ul-anajil* (Harmony of the Gospels). He was a soldier's son, and carried into his holy work a soldier's spirit—absolute loyalty to his great Captain.

In December, Babu Bipin Bihari Dutt, superintendent of the station at Mohanad, Bengal, died much lamented. He was baptized in 1883, having, while yet a student in one of the Hindu colleges, become attracted to Christianity. He completed his studies at Duff College in 1885. In 1890 he was made head master of the high school, and four years after superintendent of all the work at the station. He had much knowledge also of medicine, and opened a small dispensary, and was very successful with patients. He was so busy preaching, teaching, and dispensing that he had scarce leisure at times so much as to eat.

FOR THE MISSIONARY LIBRARY

BOOK REVIEWS

All About Japan. By Miss Belle M. Brain. Illustrated. 12mo. 75 cents, *net*. Fleming H. Revell Company. 1905.

The history of the Sunrise Kingdom is here given in a concise and entertaining form, well adapted for use in Junior Endeavor Societies and children's missionary meetings.

The author first treats of the country and people in general. Then follow chapters on: "Little Talks in Sunrise Land," "Old Japan, with Its Mythological Shadows," "Japan's Emergence," "The Stones of Palo and Pinto," and "New Japan, with Her Seven-league Boots Coming to the Front as a World Power," "Earlier Missions Under Xavier, with the Successes of the Roman Catholics and Late Persecutions," and "Protestant Missions," in which Drs. Verbeck and Hepburn are given the prominence which rightly belongs to them. The story of Neesima is also told in a most attractive way.

The closing chapters deal with Japan's two recent wars (that with China and that with Russia), in which Christian work among the soldiers is emphasized; and, finally, the successes of the Gospel during the last decade.

There are a few inaccuracies in the volume. Half a dozen misspelled Japanese words in the chapter, "A Little Lesson in Japanese," would seem to indicate that the proof-reader was not familiar with the Japanese language. Other statements, such as those in regard to bells tied about the children's waists, their hardly ever crying or being naughty, etc., are not quite true to life.

It is quite remarkable that one who has never visited Japan should have been able to produce a book giving so good an all-round and substantially accurate view of the country and its people, as well as of missionary work.

The Passion for Souls. Rev. J. H. Jowett, M.A. Fleming H. Revell Co., New York. 12mo, 125 pp.

Here are seven brief chapters from one of the most gifted pens of our day, on a vital theme, and by one of the choicest spirits of the Church of Christ. Mr. Jowett writes of the "Disciple's Theme," his "Sacrifice," his "Tenderness," his "Watching for Souls," his "Companion," his "Rest," his "Vision." All these paragraphs are pervaded by the author's personality, written in sympathetic ink, which is of the color of blood, and has the glisten of tears. Out of it could be selected a small volume of spiritual apothegms, such as these:

"As soon as we cease to bleed, we cease to bless." We live by admiration, hope and love." "What does the angler say to men? Keep out of sight! Cultivate a mood of cheeriness and praise. Study the fish. Learn from other fishermen. To take a trout early gives one heart." "We must get the doubt-wrinkles out of our prayers." "In the golden age, emphasis is to be given to the spiritual."

The Open Church for the Unchurched, or How to Reach the Masses. By Rev. J. H. McCulloch. Introduction by Bishop Hendrix, who says:

"This interesting book is like the letters of a war correspondent. It is a picture of the firing line. Great commanders are seen illustrating what is called the secret of war: 'Know your geography and fight your men.' We can here both see the plan of battle and hear the words of command." Whether the reader accepts all the positions of the writer or not matters little. This is a book of hints, both theoretical and practical, on one of the most absorbing topics of the day. It is a discussion of that great problem which with three others constitute the perplexing questions of the age. He who can tell us how to get the people to church, how to suppress drink, how to grapple with lust, and how to reconcile capital and labor, will prove himself a prince among states-

men. Here the reader will see how others are trying to meet and solve the first of these problems. A reading will well repay any Christian pastor or worker.

In the Land of the North. The Evangelization of the Jews in Russia. By Samuel Wilkinson. London. Marshall Bros. Keswick House. 3*s.* 6*d.* 1906.

Whatever Mr. Wilkinson writes it is safe for any man or woman to buy and read and circulate. He always writes with a purpose, and hits his target in the bull's eye. Just now there is a peculiar timeliness in any book that intelligently treats of the Russian Jews, whose awful and appalling persecution and massacre have compelled the attention of the world. Half the total Jewish population of the globe still may be found in the Northern Empire. Mr. Wilkinson knows of what he writes, and gives much valuable information about this oppressed people, "the miracle of history and the history of miracle." He discusses their place in ancient prophecy and modern history; their temporal and spiritual state, and what is done and should be done for their uplifting and saving.

In Salisbury Square. By Irene H. Barnes. London. Church Missionary Society. 1906.

This is an outline history of the building in which the work of this foremost Missionary Society is executively carried on. It is the engine and boiler-room of the great missionary ship. Every part of this building is sacred. It is the home of prayer and praise, the place of conference among the executive officers and friends of the work, and of farewell meetings with outgoing missionaries. These 240 pages treat of the building, its portrait gallery, library, museum, treasury, home and foreign offices, publishing department, etc., and is adorned with eighteen illuminating illustrations.

China and Her People. In two vols. Duod. By Hon. Charles Denby, LL.D. Thirteen years U. S. Minister to China. Boston. L. C. Page & Co. 1906.

No one who has followed Dr. Denby's career in the Orient, and read his pen productions, will need be urged to get and read these books. He was colonel of a regiment in the Civil War, and, without any diplomatic training, so discharged his duties, as Minister to the Chinese Empire, that through three presidential terms and part of a fourth, and without regard to change of administration at home, or the bitterness of partisan politics, he was kept at his post. This unique fact is enough to prove how generally his capacity and fidelity was recognized.

Such a man is likely to know that which he writes of; and his thirteen years in the Celestial Empire have yielded fruit, in part, in these two volumes of about 500 pages in the aggregate. We have not found yet a dull page. There are 36 chapters, and as many fine illustrations. Here are discussed matters concerning the imperial city and family, civil and social customs, arts, language, law, civil service; the position of women, matters political, domestic, commercial, diplomatic; questions of trade and foreign policy, etc. The Boxer uprising and the thrilling history connected therewith is well treated; but most of all we have an intelligent Christian statesman's mature convictions as to the value and success of Christian missions. We have had many occasions to quote Col. Denby's words before in these pages; and this work from his pen is a priceless tribute to the power of missions in the great Eastern Empire. Many valuable hints are incidentally dropped as to the way in which larger results may be secured. Col. Denby has the vision of the seer.

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